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God's faithful border crosser sees last chance

Bert Witvoet

MISSISSAUGA, Ont. — Anne vanderBijl, better known as Brother Andrew in North America, is still excited about the possibilities of spreading the gospel throughout the world. After 30 years of delivering Bibles in restricted countries through the Open Doors ministry he founded, he believes that Christianity has "the last chance to cover the world with our message."

VanderBijl was in the Mississauga area the end of May, on a stop-over visit from Indiana to his base in Holland. He preached in a few area churches and promoted the world-wide ministry of Open Doors to "the suffering church." This reporter spent an hour with him in the foyer of the Delta Inn in Mississauga, asking him about his hopes for the spread of the gospel in a world that seems to be closing doors.

The 59-year-old evangelist from Harderwijk, Holland, is not pessimistic, however. But, in order to capitalize on the opportunities that are there, Christians have to take risks, he says. About 66 per cent of the world is closed to traditional missionary work and more and more countries are closing their borders. Communism still believes in expanding and Islam is beginning to talk of a Muslim world order. As a result, the world is becoming more and more polarized.

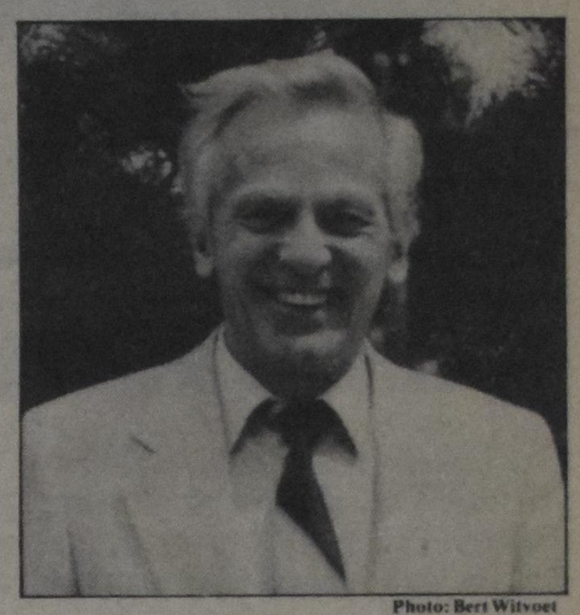


Photo: Bert Witvoet

Anne vanderBijl, better known as Brother Andrew.

Arab readiness

At the same time, people are eager for the gospel, vanderBijl believes. "Arabs are so open. The war between Iran and Iraq is opening the eyes of millions of Muslims. Something is wrong with our religion," they say, "when brothers fight like that."

VanderBijl knows what's wrong with the Muslim religion. "Forgiveness plays no role. Allah has 99 attributes, but none of them says that he is a father. The biggest step for a Muslim is to call God 'Father.' And, of course, that is possible only through the Son, Jesus Christ."

Muslims have no security of salvation, says vanderBijl. The only exception is when they die in the Jihad — the holy war. "That's why terrorism is so strong among Muslims. They love to die."

Causes of terrorism

There'll be a lot more terrorism, thinks vanderBijl. "With present-day methods they can blow up anything. The Muslims will never have a shortage of recruits; Moscow will give motivation and goals." And the West? "We will provide the fear. We are paralysed. We allow ourselves to be terrorized that way."

VanderBijl feels we must go to the root causes of terrorism if we wish to be effective evangelists. "We have to admit that capitalism is not any better as a system than communism. Both are opposed to the golden rule, to the Sermon on the Mount. Capitalism has killed more Christians than communism. Even our aid to developing countries is selfish. We get 10 times more out of it than we put in."

"We have to ask, what is terrorism?" says vanderBijl. "Begin was a terrorist. America's bombing of Gadhafi's house was an act of terrorism. What the Americans did in Vietnam, the Dutch did in Indonesia on a smaller scale. I was there," says vanderBijl.

Continued on page 4 ...

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, NY — see page 2

June 12, 1987
42nd year of publication,
No. 2075

Thinkbit

The inside of a child's card to Canada's G. Emmett Cardinal Carter when he recently celebrated 50 years of priesthood and 25 years as bishop on his 75th birthday:

"Roses are red,
and so are you."

From *The Catholic Register*

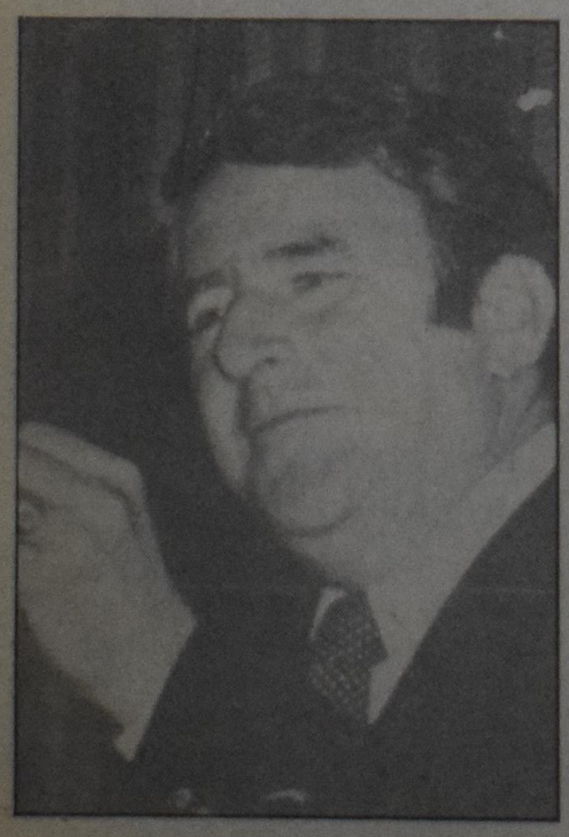
Some fear PTL takeover by Falwell

FORT MILL, S.C. (EP) — Moves by Jerry Falwell to assert his control over the PTL ministry he now leads are seen by some as the first signs of a permanent takeover by the fundamentalist televangelist.

Members of the PTL Partners Association, made up of ministry supporters, "believe Jerry Falwell is trying to fundamentalize PTL," according to former PTL executive Gary Smith who is serving as spokesman for the organization.

Joe Haviland, president of the Association of PTL Partners, agrees. "We're terrified this is a takeover," said Haviland, who believes Falwell wants PTL's TV satellite and mailing list.

Recent moves by Falwell may help feed the suspicion that he's out to remake PTL's television empire in his own image.



Many fear that Jerry Falwell is planning a take-over of the PTL ministry, although Falwell himself denies it.

Falwell has moved to change the name of the scandal-ridden ministry's cable network. Formerly known as PTL — The Inspirational Network, it will now be known simply as The Inspirational Network, apparently a move to distance the organization from the tainted image of its founder, Jim Bakker.

Falwell has started his own one-hour daily program on the PTL network. The program, From the Pastor's Study, was on the drawing board before the PTL scandal erupted, but will receive broader exposure on PTL than it would on Falwell's Liberty Broadcast Network alone.

Talks are underway to bring evangelist Jimmy Swaggart's television program back to PTL; Bakker dropped it.

Charisma, a charismatic magazine, raises questions about Falwell's plans in a June news article entitled, "PTL is on the move: But where is it going?" The article notes the absence of a Pentecostal presence on the ministry's board of directors, and emphasizes Falwell's anti-charismatic reputation.

The *Charisma* article also noted that PTL has an ideal satellite location through its contract with Home Box Office for transponder 17 on the Galaxy One satellite, which is picked up by virtually every cable system in America, while Falwell's own satellite network has only a secondary satellite location on the Satcom 4 satellite. The magazine quoted one "former high-level Falwell employee" who said he had "no doubt Falwell would go after the satellite to place himself as the leading Christian broadcaster," and another who said Falwell "might take advantage of PTL's current weakening situation."

Falwell has denied any interest in running the PTL ministry on a long-term basis.

Hart debates atheist philosopher

Robert VanderVennen

HAMILTON, Ont. — Dr. Hendrik Hart takes the apostle Paul seriously when he warns against philosophy which depends on human tradition. He recently gave a lecture that addressed the atheism of one of Canada's best known philosophers, Kai Nielsen. Nielsen was in the audience.

Hart, Senior Member in Philosophy at the Institute for Christian Studies, spoke at the annual conference of the Canadian Philosophical Association held May 25-29 at McMaster University. His lecture was entitled: "Can Kai Nielsen Escape both God and Rorty?" Nielsen, a professor at the University of Calgary, is one of the few Canadian scholars who has signed his agreement with Humanist Manifesto II.

Hart's lecture was followed by a spirited debate among those present. The next evening Hart and Nielsen went out to dinner together and continued their discussion privately for four hours.

Started in 1985

There is a story behind the Hart-Nielsen debate. In 1985, Hart gave a lecture at the annual philosophy conference with the title "Reason and Myth: A Rorty Conversation." Rorty is a Professor of Philosophy at Harvard University, a self-professed atheist like Nielsen, and incidentally, a grandson of Walter Rauschenbush, the famous Social Gospel advocate. Rorty says that philosophers need not only to get rid of faith in God, but to get away from God's "doubles." By this he means all the ways in which God is smuggled back into our experience such as reason, meaningfulness of life, meaning in history and all transcendent ideas.

These radical views of Rorty need attention by Christians, and it is not surprising, therefore, that philosophers like Dr. Theodore Plantinga at Redeemer College are also studying his views. Professor Vaden House, who teaches philosophy at The King's College in Edmonton, has just finished writing his doctoral dissertation on Rorty's thought, under Hart's supervision at ICS.

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Calvinist Contact

Head office: 99 Niagara St., St. Catharines, ON L2R 4L3; Phone: (416) 682-8311.
Office hours: 8:15 - 4:15 p.m.

Calvinist Contact: (ISSN 0410-3882) is an independent, Christian weekly, serving the broader Reformed community with news, ideas and opportunities for contact. It supports and encourages every endeavour that seeks to proclaim the Kingship of Jesus Christ.

Editor: Bert Witvoet
Publisher: Stan de Jong
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Typesetting: Kim Yungblut

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Canada mail: Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. mail: *Calvinist Contact* (USPS 518-090), published weekly except for July 31, Aug. 7, Sept. 4, 11 and Dec. 25, by Calvinist Contact Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising: Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See events page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.

Subscriptions:	**Canada**	**United States**
Six months	$15.00	$13.50 U.S.
One year	$25.00	$22.50 U.S.
Two years	$47.50	$42.50 U.S.
Three years	$70.00	$62.50 U.S.
Overseas: $90.00 by airmail		$45.00 surface mail

Editorial

Little David triumphs again

The daring flight to Moscow by 19-year-old Mathias Rust from West Germany is one of these rare events that has many observers chuckling. Although embarrassing for the Soviets, it is a fine example of irony. The mighty Soviet empire, which boasts of having an impenetrable air defence system, allowed a single-engine Cessna to fly over 650 kilometres of Soviet territory undetected, buzz Lenin's tomb and quietly deposit itself in Red Square.

The aftermath of this stunt may be the demotion of several high-ranking Soviet officials, including a defence minister and two generals, and a review of the national defence system. It's unlikely that Napoleon and Hitler ever inflicted this kind of psychological damage to the upper echelons of the Soviet military. According to a preacher, it was an instance of divine irony — God shows up the weakness of one of the most powerful nations in the twentieth century.

The message should be clear to all: no nation is invincible. The United States has had to swallow that bitter pill a few times, too — four years ago with the massacre of 241 Marines in Beirut, and of late, with the missile attack on the USS Stark, a modern frigate with sophisticated detection and fighting equipment. The more *glasnost* there is in the Soviet Union, the more weaknesses the world will detect in that nation as well. And that is a good thing.

But lest we chuckle too long over the Russians' embarrassment, there is a catch. The preacher who talked about the inherent weakness of strong nations also talked about the vulnerability of Christ, and about the way God brings forth strength out of weakness. He urged all Christians to become "powerless" (in the worldly sense of the term, that is). The Church, which is to be Christ's body in this world, is called upon to be just as vulnerable as the body that hung on the cross, he said. Only then can we lift up the poor and stand next to the suffering ones in this world. Only then will the powerful ones fall.

I don't think the preacher could have found a better parable for his sermon: The Kingdom of God is like a single-engine Cessna being flown by a teenager into the heart of a super-power nation that has the most sophisticated air defence system this world has ever seen. And the heads started to roll and the authorities did not know what to do with the teenager.

He who has ears to hear, let him hear.

BW

What do *you* mean by capitalism?

The word "capitalism" is either a painted or a tainted word. It conjures up different associations of meaning in the minds of people. Some worship what it stands for; others loathe it. Most westerners like the system it represents, but hate to be called capitalists. Whatever can be said about the word, it brings forth a great deal of confusion, partly because it lacks precision of definition.

Michael Novak in a speech to the Christian Labour Association defined capitalism as a "division of economic powers," which goes hand in hand with democracy, "the division of political powers." Capitalism thus seen as a democratic force in the marketplace looks very favourable. Novak may have a more sophisticated definition at hand somewhere else, but in the speech at least he made capitalism rather innocent if not beneficial.

Place over against that definition the statement by Anne vander Bijl (see front-page news story) that capitalism has killed more Christians than communism has, and we realize that different people work with different definitions. Could a system that disperses economic powers be guilty of manslaughter? Not very likely. What Anne vander Bijl probably has in mind is that capitalism *as we practise it in our time* has killed many Christians.

It would be interesting to know what vander Bijl meant by his statement. The shortness of time for the interview did not allow a further probing. But one can imagine that he might have in mind the exploitative practices of some multi-nationals in underdeveloped countries. But maybe not. Maybe he meant that profit-oriented and impersonal capitalism, as we practise it, kills the spirit of many Christians.

In the hands of a few

Coming back to Novak, if capitalism means the division of economic powers, then one wonders whether a society which sees more and more economic power concentrated in the hands of large companies and corporations is still practising capitalism. But we have a hunch that what Novak was talking about is the early stages of capitalism or segments of capitalism, with private individuals owning the means of production, competing with others in an open village or town market.

The dictionary gives a secondary meaning for capitalism: the concentration of wealth in the hands of a few. Has that, to a large extent, been the outcome of the dream of capitalism? Has the system of private enterprise evolved partly into the opposite of what was intended?

The scriptural models given to us of a desirable economic system (family land tracts, the year of jubilee) decry a system that concentrates wealth in the hands of a few. The parables of Christ also warn against the spirit of gathering wealth. We cannot transport biblical times into modern times, of course. But we should allow the scriptural models to shed light on our capitalistic practices, should we not?

As we do that, however, let's at least be clear about our definitions. It's such a waste of time watching two boxers fight each other in two different rings. It's even more frustrating than watching someone knock down a straw man.

BW

Letters

Hears favourable comments

Greetings! I encourage you in the excellent work you are doing as editor of *Calvinist Contact*. As a pastor I hear many favourable comments from my parishioners expressing their view that the magazine is much improved and well worth the reading under your editorship. I heartily concur with their point of view and encourage you to continue to give strong leadership to the Reformed community as you are doing.

Rudy W. Ouwehand,
Woodstock, Ontario

Tired of hand-me-downs

Enclosed please find a cheque to cover a subscription to *Calvinist Contact* for two years. I've decided that I'm tired of reading outdated copies from my relatives.

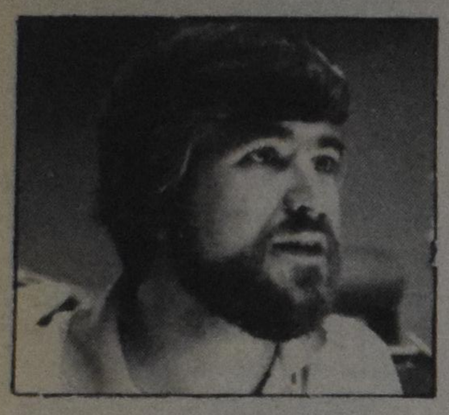
Thanks for consistently good reading material.

Cathy Smith,
Wyoming, Ontario

Libya coverage a refreshing change

I can't let your readers think that every CRC pastor who subscribes to your paper feels like the Rev. Gregg Martin that C.C.'s coverage of the Libya-U.S. affair was "viciously anti-American." On the contrary, your news articles and editorials provided a welcome and refreshing change from the standard nationalistic fare available to me here in the United States. As a

JUST A MOMENT/HERMAN PRAAMSMA



"Slogans are both exciting and comforting, but they are also powerful opiates for the conscience."
(James Bryant Conant, *Baccalaureate Address,* Harvard College, June 17, 1934)

The other day I turned on the car radio and heard a most fascinating series of exchanges on CBC's "Cross-country Checkup." The guest on the program was the wife of a Toronto police office who had refused duty at the Morgentaler clinic. The question all callers were asked to address was, "Should a policeman obey the dictates of his conscience, or should he do his duty in keeping with the orders given by his superiors?"

It was distressing to hear so many people come down on the side of orders and duty. If a policeman has to go by his own conscience, they said, then we will have chaos. Furthermore, people's freedom of choice must be protected, and that freedom of choice has been established by juries in Quebec and Ontario.

You need only a smattering of common sense to immediately see the fallacy in these arguments. If people lay aside their conscience in the line of duty, they become less than human. If the "orders are orders" argument holds, then Nuremberg should never have happened and Claus Barbie should be released and given a gold watch and a pension. It is one of the hallmarks of democracy that the individual's conscience is honoured. That is not chaos: it is truly *freedom!* It is only the totalitarian state that cannot tolerate differences rooted in religious convictions.

The second part of the argument is also wide of the mark. Juries do not make the law. The law of the land is still very clear: what Morgentaler is doing is illegal, unlawful, forbidden. A police officer has sworn on oath to uphold the law. The amazing thing in Ontario, at present, is not that a policeman has a crisis of conscience, but that the Attorney General is allowing a man to continue doing what is not only illegal, but also, in the eyes of many, plain murder.

"Freedom of choice" is a wonderful slogan. It is also irrelevant, and a powerful opiate for the conscience.

The most distressing thing of all, however, I have not touched on yet. And that is the way the question on the CBC was phrased. It opposed conscience to duty. It divorced the two, drove a wedge between them, as though you could do your duty and turn off your conscience, or follow your conscience in church while doing your duty out on the street.

This kind of question can only be asked if you have the most superficial notion of both duty and conscience. The author of Ecclesiastes sets us right when he reminds us:

> *"Fear God, and keep His commandments; for this is the whole duty of man. For God will bring every deed into judgment, with every secret thing, whether good or evil."*
> (Eccl. 12:13,14)

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Beyond "left" vs. "right"

Your thought-provoking editorial "Blackballing America's corporations" (May 29) deals with more issues and raises more questions than I can respond to in this letter. Nevertheless, a few comments are in order.

You are critical of *Rating America's Corporate Conscience,* "a provocative guide to the companies behind the products you buy every day." Your final recommendation is: "boycott the guide."

Yet, while coming to this negative conclusion, you make several pertinent observations that could have led to a more positive editorial that would contribute to greater consumer responsibility.

You admit that, in the final analysis, "the profit motive ... will do harm. Corporations need to develop a social conscience." You assert that large corporations should not "hire personnel, use technology, treat the environment according to a set of guidelines that together serve the profit motive." They obviously need a deeper commitment and a broader concern that guide their corporate aims and activities.

The scriptures are clear about our personal and communal responsibility to develop and preserve God's good creation according to God's command that we practise stewardship and do justice as integral parts of our human calling to love God and our neighbours — both at home and abroad.

No checklists

I am inclined to agree with you that "Checklists don't build social consciences; they (could) merely force corporations to fall in line according to minimum requirements, and they (could) fool the public into thinking that social responsibility can be reduced to a few externals." Indeed, "this kind of guide (to good corporate behaviour) may well create a hypocritical society." As you point out, checklists could "promote legalism and judgmentalism" — both within the Christian community and when it evaluates what churches, corporations, educational institutions, media, political parties, social movements and trade unions do or don't do. We Christians have also much to learn in this regard.

Yet, we do need some overall guidance and concrete direction, also when it comes to our ecclesiastical, economic, educational, moral, political, recreational and social behaviour.

Limitless power

We know that God's Spirit and Word are not bound: they are sovereign and all-inclusive. They penetrate every nook and cranny of God's world, our hearts and our lives, including the boardrooms of our corporations and the halls of our parliaments. God's resurrecting power and saving grace also invade the lives of leftists and rightists, of centrists and pragmatists, as well as of everyone else who imagines that he or she can be independent, self-sufficient and sovereign, free from the Creator-Redeemer and God's law of love.

This is why I cannot in good faith ignore the legitimate concern of the "left" with the protection of the environment and the poor. Nor can I in good conscience ignore the legitimate concern of the "right" with the protection of the unborn child and the family. Frankly, I hope and pray that God's unifying spirit will soon make all people increasingly recognize the urgent need for an *integral* pro-life perspective rooted in the biblical confession that in Christ a true way of life is not only thinkable but also do-able!

No wings

Accordingly, I do not think that anyone should regard and dismiss "the rights of women, workers and minorities; opposition to white South Africa, nuclear arms and even conventional arms; the size of charitable donations and the willingness of companies to make disclosures" about their corporate goals and practices as "a typically left-wing agenda." Nor should anyone regard and dismiss "contracts with abortion clinics and pornographic publishers" (the so-called moral problems) as a typically right-wing agenda."

Both agendas are legitimate when they are viewed in the context of God's coming Kingdom of righteousness that seeks the *total* well-being of *all* God's creatures and the *entire* creation.

You remark, "What we wish to do is comment on the desirability of following simplistic and left-wing oriented profiles of large corporations." You rightly add that "right-wing oriented profiles are equally objectionable." More needs to be said and done, however.

I agree that profiles should not be "simplistic." I refuse to label various pro-life concerns as either "left-wing" or "right-wing." Such labelling is rather simplistic and unhelpful as we struggle for the development of a Christian witness that does justice to God's invitation to walk humbly with Him in His world.

Being creative

At a later date, I may wish to comment on your belief that "the better way to keep corporations honest is to pass protective laws and to maintain vigorous but fair unions." I am inclined to agree, but the reasons for my position require more space than you can afford to give me at this time. The same applies to your contention that there are problems (such as General Motors' wastefulness) "for which there are no solutions." I think there are.

Meanwhile, let's think more creatively and positively about our economic and political responsibility. We are not called to engage in "Blackballing America's corporations," but we and our corporations are commanded to act stewardly and justly for the sake of needy neighbours and a fragile creation.

Your editorial served to initiate a much-needed discussion. Thank you.

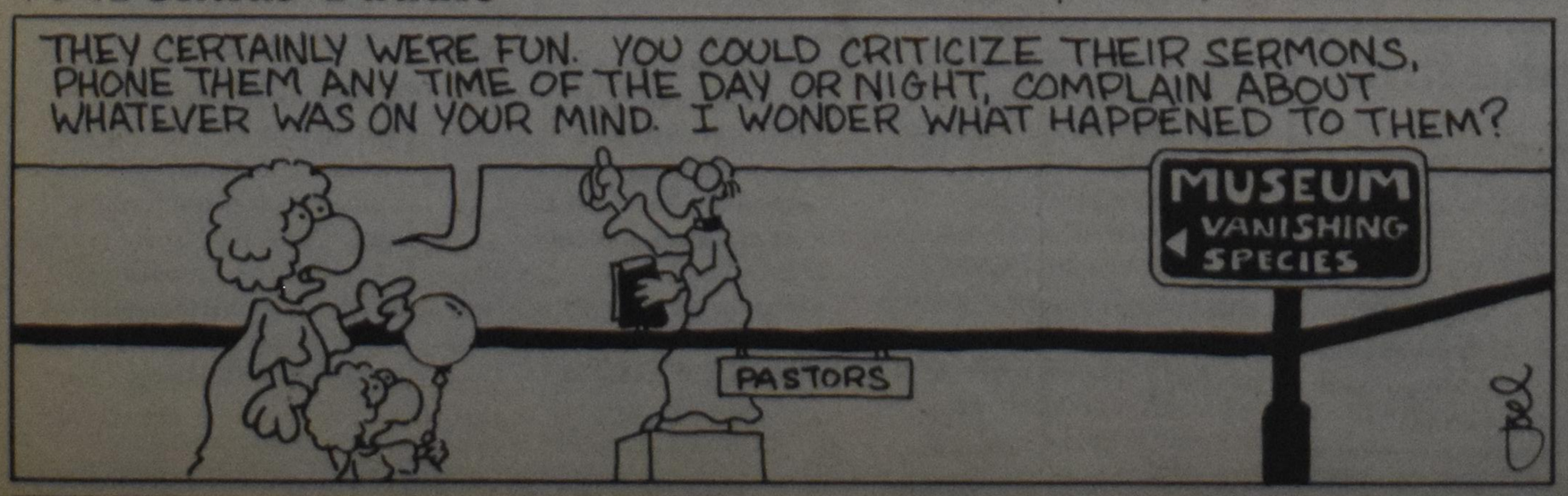
Gerald Vandezande,
Agincourt, Ontario

Christian, I often feel starved for even an attempt at a more balanced, justice-normed analysis of U.S. affairs in the newspapers. Your coverage was some of the first I had read that gave me a thinking Christians's assessment of the sad affair over Libya one year ago.

I am always amazed when readers, such as my colleague in the ministry mentioned above, can become so identified with the jingoism of nationalistic foreign policy of a given country that they would rather cut themselves off from their brothers and sisters in the readership of a Christian and even Calvinist publication, than be willing to reflect critically upon that nation's actions. For those of us not only wanting to do the latter, but earnestly seeking informed (if fallible) reporting and Christian opinion to help us in that endeavour, please continue your journalistic ventures in the above vein, with our thanks.

Mark A. Davies,
Hamilton, Michigan

Pontius' Puddle


THEY CERTAINLY WERE FUN. YOU COULD CRITICIZE THEIR SERMONS, PHONE THEM ANY TIME OF THE DAY OR NIGHT, COMPLAIN ABOUT WHATEVER WAS ON YOUR MIND. I WONDER WHAT HAPPENED TO THEM?
MUSEUM
VANISHING SPECIES
PASTORS

News

God's faithful border crosser sees last chance

... continued from page 1.

The terrorism of fear

VanderBijl wants Christians to be milder in their judgment. "There is not a single sin in the world we're not capable of committing," he says. He wants them to drop the enemy image. "Christians have no enemies. I want to prove it's not dangerous to go to the PLO. Our only enemy is fear, says vanderBijl. "Fear terrorizes us."

His own town of Harderwijk houses a sizable group of Arabs. But according to vanderBijl, "everybody ignores them. We meet them on the streets in our Christian town filled with Reformed and Christian Reformed people, but nobody greets them. When I make eye contact with them and greet them, they look so surprised."

Christians are one-sided in their distrust of Arabs and their implicit support of Israel, he says. "The Palestinians have a right to live in Palestine. Israelis do not have a good record in human rights. They have tortured their prisoners. But when you speak out, you're considered anti-Israel."

Open Doors is a people-oriented mission. It does not get involved with political allegiances. "We're not against people," says vanderBijl. "We're for Jesus."

Simple obedience

VanderBijl does not like to be called "God's smuggler," a label given him after a secular publishing company entitled his book that way. His sense of what a border can hold back depends on his view of God's Kingdom. "We simply go where God wants us to go and where governments do not want us to go," he says. "That's not smuggling. That's being obedient."

It's more difficult today to bring Bibles across closed borders because of more sophisticated equipment. Thirty years ago vanderBijl would just drive vehicles across borders with hundreds of Bibles. Today, Open Doors makes use of Christians travelling into restricted countries. "We still succeed," he says. And if people get caught, the worst thing that happens is that their Bibles are confiscated and sold on the black market or they are given back to the traveller upon his return."

VanderBijl himself is too well known to try border crossings like that. But he still travels widely to places like Latin America and Lebanon. His trip to North America was occasioned by meetings with World Missionary Press in Indiana, which will print 100,000 Chinese Bibles and millions of Spanish Bibles for Open Doors.

A simple answer

After 30 years of ministry, "what we have done is only getting us ready for what we are going to do," he writes in Open Doors under the name Brother Andrew. He takes comfort from a response given by an Indonesian garbage collector who was asked "Isn't it discouraging to collect garbage for 20 years?" His answer, as his eyes shone: "Can you imagine what this city would look like if I had not collected garbage for 20 years?"

VanderBijl's eyes shine too when he thinks of the work he has done and will do, crossing borders with Bibles until there will be no more borders to cross. Imagine what this world would look like if he hadn't.

Hart debates philosopher

... continued from page 1.

But back to the story. Nielsen was interested in Hart's 1985 lecture on Rorty's ideas, and soon after that Nielsen's book entitled *Philosophy and Atheism* was published. He then invited Hart to join him in a round-table discussion at the 1986 annual conference which was to deal with Nielsen's book, in which Hart saw relations with Rorty's ideas. Hart accepted, and that was the first time he and Nielsen publicly discussed these issues together.

Philosophy, belief and action

Hart says, "I am interested in relating with Nielsen and Rorty because I want to understand them and challenge them as philosophers who deny God but who want to make sense of a reality which I believe is inescapably interwoven with God. How do they deal with the intellectual difficulties of our age, and how do they act on their ideas which are so different from ours?" Hart says that Nielsen wants to agree with Rorty's denial of the God of the Bible, but holds back from some important logical consequences that Rorty reaches.

Nielsen in turn is interested in the issues with which Hart confronts him because he wants to know how — in the crisis that Rorty has precipitated among philosophers — Hart, a responsible Christian philosopher, can make intellectual sense of change and of history, for example. Hart believes that you can only make sense of change and the turns of history if you have a resting place with God, without which you will be a wanderer forever.

Hart-Nielsen book

In their four-hour dinner conversation, Nielsen asked Hart to write for publication his recent 1987 lecture which challenges Nielsen to react to Rorty's position. Nielsen promised to write his reaction to Hart and then let Hart write a further reply.

Hart is eager to do this because, he says, "Christian philosophers must do more than talk with other Christian philosophers. The world in which our children will live will in part be shaped by ideas. These ideas are being developed today by intellectuals for whom Christianity is largely irrelevant. For Christian philosophers, the conversation with these intellectuals is an important responsibility. Its effects will be felt by our children."

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Building bridges at the ICS

Photo: Courtesy ICS

Gordon Spykman (centre) talks with ICS President Clifford Pitt (left) and Chairman of the Board Fred Reinders.

Ed Top

It is not ironic that the Institute for Christian Studies (ICS) is located just minutes from Canada's busiest intersections. Nor is it a coincidence that the University of Toronto surrounds the comparatively minuscule institute. The post-graduate men and women of the ICS want to be on the front lines, building bridges in an anxious world.

"The Bridging Task of Christian Higher Education" was the theme addressed by Gordon Spykman, Professor of Religious Studies at Calvin College, to 50 members and associates of the ICS at the annual membership meeting held May 10.

Discussing the "wholeness" of life, Spykman maintained that "Christian education has to bridge and synchronize the different areas of sovereignty under one headship."

"The challenge of Christian education is to maintain a balance between isolation and accommodation," said Spykman, "between 'blowing up the bridge' and 'surrendering the bridge.'"

Too often educators fall into the trap of dualism, Spykman suggested, and end up "sharing the bridge."

"Our educators begin to separate the bridge between science on the one hand and their Christian values on the other," said Spykman. "No one can successfully pull this off."

Shepherding the flow of traffic

"The ICS stands at a busy intersection point in life," said Spykman. "Our task here is to take good care of the traffic that flows over these bridges."

ICS students couldn't agree more with Spykman. Nigel Douglas, a student in systematic philosophy, told *Calvinist Contact* that ICS is "able to maintain its integrity as a Christian community while tackling perplexing problems."

"Nothing is swept under the carpet," he said. "No questions are out of bounds and there is no party line."

ICS teaches prospective teachers, and so plays an important part in the educational system. ICS graduates often assume leadership roles in a wide variety of fields. Yet the ICS does not receive overwhelming support and is even a source of tension for some Christians.

Fred Reinders, the latest Chairman of the Board, wants to change the perspective some people have of the ICS, making it relevant for every believer in the Christian community.

"Professors teach the teachers concepts that are being developed here and this in turn reaches right down into the levels of every school," he said.

Reviewing the Reformed tradition

The ICS has recently produced a video tape outlining the fundamentals of the Institute. The presentation also gives the viewer an abbreviated historical review of the Reformed tradition.

"A lot of people have forgotten the tradition of the Reformed community," said Reinders. "We see the danger of dualism, humanistic thinking and Christian thinking all around us."

The ICS is stepping up efforts to reach the Christian community, not only for their financial and prayer support, but also for their active participation in seeking out clear directions in implementing faith and lifestyle.

Dr. Calvin Seerveld, Senior Member of the Institute, summed up ICS, saying they work with mentors "who want to share their best reforming ideas," and who "strive to read with Christian antennae as as part of a long-range effort to serve God's people and our neighbour with insight."

Pressreview

Carl D. Tuyl

His retired Majesty was no longer able to contain himself, and like a boxer hearing the bell for another round, he jumped into the ring. Trudeau's devastating critique of the Meech Lake constitutional accord spread around like gravel behind a construction truck. None of the party leaders escaped his wrath. Monsieur Brian Mulroney, trying to dismiss the former prime minister's scorn, said that Trudeau would not be able to scuttle the accord. Fact is, however, that Trudeau's eleventh-hour appeal was successful in raising doubts about the language of the accord. It is not likely that the provincial premiers will ratify the accord unanimously.

★★★★

An Alberta judge has ruled that it is not unreasonable for Canada Post to search employees' purses, lunchboxes and lockers in an attempt to reduce theft and drug use on the job. You always wondered how that letter from your aunt in Alberta could get lost. Now you know.

★★★★

Smiling Premier VanderZalm has to contend with the 250,000-member Federation of Labour which says that it will shut down the whole province if there are no concessions made in the proposed labour laws.

★★★★

My theory — a sucker born every minute — is not only affirmed by the fact that there are still people sending money to the Bakkers, but also by an advertisement in one of our national newspapers. The ad reads: "Snore No More." The solution is in this pillow, offered for the exceptionally low price of $39.95.

★★★★

Turner got tough with his rather unruly caucus. He said that he would fire from his shadow cabinet any Liberal member who disagrees with him. How's that for laying down the law, eh? It has never worked in the church, and I doubt that it will work in the Liberal Party, although I realize that no party is governed by a Presbyterian church order.

★★★★

The red glow you saw in the sky was caused by the embarrassed faces of the Russian defence system. A teenage pilot from West Germany landed his light plane in the middle of Moscow's Red Square. It's a bit like catching a rabbi eating pork chops on Friday. It should not happen on any day of the week or month or year. Military heads began to fall immediately. The trouble was, so explained *Tass,* that too many people had taken too many shots of vodka. It is nice, though, to see that embarrassments do not occur only on this side of the ocean. *The Toronto Star* reported on the same front page that it may be possible to treat alcoholism with a vaccine that makes drinkers allergic to alcohol. There will be a good export market for that article, Russia being a major customer.

★★★★

Don't think that this columnist does not go all out for C.C. readers. Where else will you find quotations from the *New Orleans Times-Picayune?* Well the *Times-Picayune* reported Chinese leader Deng Xiaoping as saying that his government was grossly overstaffed at all levels. Amazing, isn't it? Whoever heard of a government that suffers from being overstaffed? In the same *Times-Picayune* JoAnn Orgeron Ainsworth announces that she is not responsible for any debts other than those incurred by herself. I thought I would let you know. And one more item you should take notice of: the Lakeside Hospital in New Orleans is for sale; lock, stock, barrel and bedpans; the whole works. Enough from the *Times-Picayune.*

★★★★

French President Francois Mitterand did a bit of a jug-gling act on his visit here. He was conciliatory in his Vive Le Canada speech, but speaking to the residents of the French Islands off our coast, he delivered a tough challenge to our territorially-determined fishing rights. No problem for politicians. If need be, they contradict themselves seven times in 70 hours.

★★★★

Brigadier-General Rafael del Pino Diaz (a bit more melodious than Riet Rietersma wouldn't you say?), deputy chief of the Cuban Defence Ministry had enough, and flew over to the good old U.S. of A. where he was warmly received. He will be de-briefed as they say, meaning he will be milked of every bit of useful information.

★★★★

Roman Catholic Archbishop Raymond Hunthausen was for awhile considered to be too lenient by the Vatican. The bishop was accused of granting absolution of sins too quickly. He was placed under some form of suspension, but his full powers have recently been restored by the Vatican. I seem to remember someone else who gave absolution of sins quite easily. He too did not fare too well. When he said: "your sins are forgiven," quite a few people disagreed.

★★★★

We're off to the annual Christian Reformed Ministers' Institute, compliments of the council of the First Christian Reformed Church of Kingston. Four hundred ministers, and probably more, will meet in (where else?) Grand Rapids. It can overpower you, like too much perfume on a woman. But let me tell you, when 400 Christian Reformed ministers unite in singing psalms, hymns and spiritual songs, the angels in heaven listen with jealousy. The additional attraction for us is the reunion of the '62 seminary class which soon will have been in the ministry for 25 years. I look forward to meeting them all, a bit more bald, I presume, grown somewhat in the wrong places, a bit more stiff in the joints and, we all hope, somewhat wiser.

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Another postal strike?

At the time of this writing, it appears that a postal strike could very well become a reality soon.

A postal strike may be very unpleasant for the average Canadian citizen; it is downright disastrous for enterprises that almost entirely rely on being able to ship products and receive revenue by mail.

Calvinist Contact will be immediately affected! How are we going to get each week's issue to you? If a strike does take place and holds for longer than a week, we will have to skip some issues and try to make up for it in the summer.

As of now, please watch for future announcements. We'll try to keep you up to date.

What can you do?

We appeal to our readers whose subscriptions will expire during the summer months of this year to help us come through with the least amount of damage. *Calvinist Contact* very much depends on a regular flow of subscription monies. Please check the top right corner of your address label for the expiry month. If your label reads either July or August, please cut it out and send it to us with your renewal cheque ($25.00 for 1 year, $47.50 for 2 years) at the earliest possible time.

Your co-operation will be greatly appreciated!

Stan De Jong,
Manager

Arms suppliers keep wars going

(MCC) — The Iran-Iraq war, in which over a million people have died, continues because some 40 countries and many dealers are competing to supply the combatants with weapons. That is one of the points in the analysis of the international arms trade featured in the May issue of *South* magazine.

The total international arms trade is believed to have declined from $50-billion in 1982 to $30-billion in 1986, but this is only because more countries now manufacture weapons. These include Brazil, Israel, India, Taiwan, North and South Korea and China.

Their share of the international trade has increased dramatically but the developed countries, both western and communist, continue to be the largest exporters. Some western countries claim to control their trade by requiring export permits and "end-use" certificates, but these measures are not being enforced seriously, says *South* magazine.

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"We want to be Your Valentine"

Church

Marguerite Witvoet, page editor

Pastoral Pondering

Walking with God in the cool of the day

Bill VandenBerg

In the quietness of early morning, appreciation is developed for the goodness of the Lord. Kindness can begin touching the hearts of otherwise busy and hurried persons and I am strengthened myself by tender thoughts as I think and pray and meditate in the early morning hours.

The first part of the day is a golden opportunity. As Psalm 30:5 expresses it, "Weeping may tarry for the night, but joy comes with the morning." The 139th psalm mentions the "wings of the morning" in verse 9.

I have often been surprised to see people who have great difficulty getting up early in the morning. Yes, I am aware, even very much so, that some crippling diseases make the body very painful and slow in the morning. I also know that going to bed too late and a shortage of sleep make it difficult when we have to or want to rise early to make it to work at the appointed time.

Hymns, because they are based on the Word of God, express the beauty of praising the Lord in that first part of the day: "Early in the morning my song shall rise to Thee." And yes — you guessed it — I am writing this early in the morning.

Life in nature begins when the darkness of night fades away under the burst of sunlight of early dawn.

As a child raised near the western coast of The Netherlands, I was awakened early, before dawn, in the month of August to prepare for a day of "searching" for blackberries. I can still see the faint flickering of the oil lamp and can even now remember the smell of hot tea going into the dark-blue metal bottle. (Of course, by the time we drank the tea at noon it would be stone cold.) How great to hear your own footsteps at five o'clock in the morning, realizing that everyone around was still asleep!

Have you seen the beauty of dew or morning mists disappearing before the rays of sunshine? Have you heard the earth awakening with new sounds? Have you felt the special presence of the Lord in the quiet early moments of the new day?

Surely you have, and you and I gladly remember or even continually identify with all this.

To those for whom it is too hard or too painful to experience the beauty of early morning, I hope that God may give you the strength to bear your burden: "Holy, Holy, Holy, Lord God Almighty ...."

Bill VandenBerg is pastor of First Reformed Church, St. Catharines, Ontario.

Live churches — dead churches

Live churches have lots of noisy youth and children
— *dead churches* are relatively quiet.

Live churches are planning for the future
— *dead churches* are reliving the past.

Live churches focus on people
— *dead churches* focus on programs.

Live churches present an unchanging Christ in forms of ministry that change to meet people's needs.
— *dead churches* do things the way they have always been done.

Live churches are filled with tithers
— *dead churches* are filled with tippers.

Live churches are friendly and receptive to newcomers
— *dead churches* wonder why they have no visitors.

Live churches focus on what's right with the church
— *dead churches* look for what's wrong with the church.

Live churches have worship that celebrates
— *dead churches* have worship that is endured.

Live churches support the wider mission of the church
— *dead churches* restrict the vision of mission to themselves.

Live churches dream God's dreams
— *dead churches* relive nightmares.

Live churches focus on God's power
— *dead churches* focus on human problems.

Reprinted from the Stephen Series, Easter, 1987.

Prayers for prisoners

BROOKLYN, N.Y. (NC) — Catholics in Lithuania have declared May 23-31 as days of prayer for prisoners of conscience, according to the Brooklyn-based Lithuanian Information Center.

The Brooklyn centre said at least 35 Lithuanian prisoners of conscience — including three priests — are known to be in prison or exile.

Ten former Lithuanian prisoners recently appealed to Soviet leader Mikhail Gorbachev for the release of the priests and other prisoners of conscience.

The U.S. State Department has said Soviet authorities "have apparently mounted a large-scale assault on all religious activists not controlled and sponsored by the state, with special emphasis on the Lithuanian Catholic Church.

Bibles: used as scrap?

CHARLOTTESVILLE, VA (Christian Aid) — Bibles sent overseas do not always make it their intended destination. Recent reports indicate that some third world countries may be using Bibles to make firecrackers.

The possibility was posed by Dr. Johnson Philip, a Christian leader in Madyah Pradesh in northern India. Dr. Philip, known throughout India for his lectures on creation science, said recently that shiploads of unwanted books secured by fireworks manufacturers in Western countries "without exception ... contain a very high percentage of Christian books."

Dr. Philip pointed out that "three years ago a paper plant in Gujarat received several truckloads of new Bibles, all printed in the U.S.A. They were all shredded and recycled." Dr. Philip urges Christians in North America to make sure excess and donated Christian books and Bibles are distributed through Christian channels.

God has only one family

Ed Den Haan

If you touch my church I will kill you." Reformed Christians spat these words at each other four generations ago. While on the way to church, Hervormde and Gereformeerde members in The Netherlands insulted each other. Doctrinal and personal tension split the church of the day. Doctrinal matters overshadowed personal relations. Enmity flourished as former friends fought over church issues. Love had turned to hate.

Christ's prayer: "That they may all be one; even as thou, Father, art in me, and I in thee, that they may all be one in us." (John 17:21) was absent from this church life.

Today there is a change. Christ's desired unity is more visible. The Canadian Councils of the Reformed Church of America and the Christian Reformed churches are, by the grace of God, developing mutual understanding. God is to be thanked for that. The two denominations are praying together for unity and understanding between themselves as churches in Christ.

North American distinctions between the two denominations are changing. Church discipline, Lodge membership and amusements were once dividing issues. As different societal pressures are added to the old ones, both denominations confess the need for each other's help in ministering to our complex society.

Sharing requires contact. Contact and trust is required in sharing. Trust is an essential bridge by which to work together. There is a need to develop contact and trust between the two denominations.

Christ's prayer recorded in John 17 is a plea for such development.

Christ wanted church unity as a sign that His mission was of God. Church unity was Christ's self-revelation as the Son of God, the signal that He was sent by the Father. As a child's features disclose his or her parentage, so church oneness reveals church parentage. The church reveals Christ the Son of God by oneness. Christ wanted unity as a statement of the power of the gospel message.

Reformed ecumenical action seeks to promote the glory of God. The Council of the Christian Reformed Church in Canada and the Reformed Church of America Council in Canada will meet together this fall at Camp Shalom. This mutual endeavour seeks to display God's glory in the spirit of Christ's prayer.

Christ prayed for this, for the expression of church unity as a revelation of God's glory. Please support the work prayerfully.

Rime or reason

He is ever so straight
in a solemn way
and his license plate
says "Dominee."

Sy Nodd

Church news

Christian Reformed Church

Accepted

— to Mountainview (Shalom Manor), Grimsby, Ont., Rev. Peter De Bruyne of Second, Brampton, Ont.

Declined

— to Collingwood, Ont., Rev. Roger Gelwicks of Blyth, Ont.

— to Rehoboth, Toronto, Ont., Rev. Gordon Pols of Edmonton, Alta.

— to Grace, Chatham, Ont., Rev. Gordon Pols of Edmonton, Alta.

Change of clerk

— The new clerk for Hebron CRC in Whitby, Ont., is John Ponson, 603 Stewart St., Whitby, ON L1N 3V3

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Presbyterian Comment

Robert J. Bernhardt

Presbyterian General Assembly meets this June

Like most denominations in the "Reformed" tradition, the Presbyterian Church in Canada is governed by several levels of church courts. Every Presbyterian congregation elects from its midst ruling elders who together form a session. The session (which is comparable to the consistory in some other Reformed denominations) is charged with the spiritual oversight of the congregation.

The local session is not, however, the final authority in church government. Congregations in a given geographical area are grouped together within what is called a presbytery (similar to a classis). The presbytery is composed of all the ministers in the local congregations and an equal number of ruling elders. Each local session has the right to select one of its number to be the "representative elder" and sit as a member of the presbytery.

Eliminating the middle man?

Within the Presbyterian Church in Canada there are two further levels of church government. There are regional synods and a national General Assembly.

Within the Presbyterian Church in Canada there are eight synods. Synods usually meet annually to deal with matters that are of specific interest to their areas. In recent years there has been somewhat of a decline in the impact of the synods on the life of the church. It seems that most significant business takes place either at the presbytery level or at the General Assembly. Presbyteries, for instance, may make overtures directly to the General Assembly without going through the synod and so key issues tend not to be dealt with at the synod level.

Though often poorly attended, synods are made up of all those who are members of the constituent presbyteries at the time the synod meets. Therefore every minister and every representative elder is automatically also a member of synod.

Centralized in Southern Ontario

Because the Presbyterian Church is not equally strong across the country, there is a great disparity in the size of the synods. For instance, in 1985 there was only a total of 25 Presbyterian ministers on the combined rolls of the two presbyteries which made up the Synod of Saskatchewan. With ruling elders added, that would mean a synod numbering 50 people. In contrast, the largest synod in the church, the Synod of Toronto and Kingston, included 362 Presbyterian ministers for a total synod numbering 724 delegates.

It is an interesting reality of Presbyterian existence at this point in time that 55 per cent of the ministers in the church serve within two central Ontario synods ("Toronto & Kingston" and "Hamilton & London"). The remainder of the ministers within the denomination are almost equally divided to the east and to the west of those two synods.

The General Assembly of the Presbyterian Church in Canada meets annually, presently during the week following the first Sunday in the month of June. It is the highest court in the system of church courts within the Presbyterian Church and represents the final ecclesiastical authority for all issues relating to life and doctrine within the denomination.

Representation not by population

The General Assembly is a representative gathering from amongst the denomination's 44 presbyteries. The number of "commissioners" that each presbytery may send is determined by the number of ministers on the roll. The presbytery may send one minister for each six (or fraction of that number) on their roll. Then, in keeping with the basic principle of equal ruling-elder representation, each presbytery gets to send a similar number of congregational elders.

The elders who go as "commissioners" to the General Assembly need not be chosen from amongst those who are "representative elders." Any ruling elder serving in any congregation within the presbytery can be chosen to go to the Assembly. The practice in most presbyteries is that the privilege to name an elder to attend the General Assembly is rotated amongst all the congregations of the presbytery on an equal basis.

Approximately 250 Presbyterians from across Canada (half of them ministers and half of them ruling elders) will have gathered in St. John's Church, Cornwall, Ontario, on June 7th for a worship service to mark the opening of the 113th General Assembly of the Presbyterian Church in Canada. In future issues I hope to share some of the highlights of their deliberations.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Salute to Rick Hansen

Jennifer W. Hoekstra

I sat before the CBC sports telecast of the Rick Hansen celebration which took place in Vancouver, B.C. Although provinces away, I felt part of the victorious end of his journey around the world.

Rick Hansen wheeled through 34 countries around the world to raise money for spinal cord research.

My throat tightened and my eyes watered as I watched a disabled young lady struggle triumphantly from her chair to the podium. She shared with an audience of thousands how, a year ago, she too had been confined to a wheelchair. Now she can walk. She claimed it was Rick's inspiration that encouraged her to dream and to fight to walk again.

Throughout all the speeches, I watched Rick, sitting alone in a wheelchair. His well-toned upper body was large and muscular, but his legs were small and underdeveloped, and hung limply in front of him. He was a physically disabled person. Yet, through some incredible inner drive, he had wheeled his chair over the circumference of the earth to bring a message of hope and awareness for those who are disabled.

I cannot attempt to comprehend the magnitude of such a feat. The two years, two months and one day it took to complete the journey were filled with daily pain, struggle, joy and disappointment. These were sometimes augmented by terrible weather and road conditions.

I don't know of Rick Hansen's religious convictions or whether he believes in God at all. Still, God has definitely worked through this man.

Jesus showed us how to love our neighbours as ourselves. Rick Hansen has shown the world that physically-challenged people are just as important as anyone else and in some ways, need to be more courageous than we who haven't been given such a struggle. He has reminded us, in a concrete way, of Christ's Words. God tells us to look inside to the spirit, beyond the outer shell. Rick has been used as an instrument forcing us to look past the crutches, the wheelchairs, the halting steps to see God's *real* creations.

I, along with many other Christians, salute you, Rick Hansen, and pray God will continue to use you to teach us to open our eyes and our arms to *all* of His children!

Jennifer W. Hoekstra operates a dairy farm with her husband near Owen Sound, Ontario.

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Education

Robert VanderVennen, page editor

Exchange builds bridges

Margaret Griffioen-Drenth

***The Christian Science Monitor* reported recently on a unique university exchange program. The following are excerpts from their report.**

Ken De Bevoise gets his American Foreign Policy class into excited and sometimes heated debates. Not unusual in America, but virtually unheard of at Nanking University's Centre for Chinese and American studies in China where he is teaching as part of an experiment between the Chinese University and John Hopkins University in the U.S. The American school offers a fully integrated curriculum for students specializing in Chinese-American affairs.

Since opening last September, the centre has had a challenging first year. Sparks have flown from both the Chinese and Americans as they have tried to bridge a wide cultural and educational divide. The program is small, with 23 American and 40 Chinese students and faculty drawn from several universities in China and the U.S.

Thirteen Chinese professors teach Chinese history, politics, and economics to Americans. Five Americans teach Chinese students graduate-level courses in American culture, government, economics and international relations. There are many sensitive topics, but the faculty has been given a free hand to choose course materials. An open-stock library, well stocked with books provided by both university sponsors, is a focal point of the centre.

Inside the comfortable, newly-built facilities where teachers and students live and study together, there have been skirmishes about course content, reading material, grading criteria and debates about the program itself.

The program offers no degree, which is a drawback for everyone. The Chinese are sent by their work units and would like to take back some concrete evidence of their studies; while the Americans are paying between $10,000 and $14,000 for course work similar to that offered at other Chinese schools at a much lower cost.

The joint living arrangements and the close scrutiny of each others' lifestyles have brought the usual irritations but have proved to be less troublesome than some people anticipated.

The Chinese say they like the Americans' energy and openness and their willingness to admit that they don't know something. But they also criticize them for being too aggressive and lacking discipline. "American students have a strong attitude that everything should be done in the American way. This is a problem," said one Chinese student.

During the first semester, Chinese students complained that their American counterparts didn't study hard enough and that the Chinese professors were "too generous" with the Americans. Leon Slawecki, the American co-director for the program, took up this problem in a meeting with the Chinese faculty last fall. The teachers tightened up the grading system and assigned more papers.

For the Chinese, the biggest adjustment after English has been the Western approach to education. Their American teachers still have to work hard to encourage their participation in class, but the progress has been evident.

"The students are clearly much more at ease with us now and much more willing to express differences of opinion than at the beginning," said Robert Fogarty of Antioch College, who teaches a course on problems in American society.

Some students are quite outspoken, including Fu Xi, who says he is now critical of the Chinese teaching method. "Chinese teaching is not really learning but reciting," he said. "The Chinese way of teaching always tries to tell you what's correct. Here, the professors don't tell you to believe what they're saying, but they help you to develop your own opinions.

"I'm encouraged to find myself, so I feel more confident," Mr. Fu said. He hopes to be among four students who will be chosen to go to the U.S. for one year to continue their studies. This opportunity makes the program extremely attractive to the Chinese, who have difficulty financing study abroad.

One innovation in the program has been a course on China's Cultural Revolution (1966-76). The course was added in the spring semester, at the American's request. As far as anyone knows, it is the first time the subject has been taught in China.

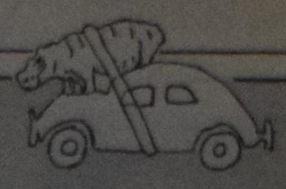
"This is a very sensitive and painful subject," said Fu, who is a teaching assistant in the class. "Up to now, no one has had the courage to give a precise and accurate analysis of the Cultural Revolution."

He said the course has been very difficult to teach and has no real textbook. The students are reading published documents, articles from the press, and texts of the big-character posters mounted by Mao Tsetung's Red Guards in the late 1960s.

American students have complained that their courses are often one-sided, that the reading materials are repetitive, and that some professors are not open to class discussion. But now well into their second semester, these students say they are less upset.

"Now we've become used to the course content and don't complain so much," said Ms. Schisgall. "We're learning subjects as Chinese learn them. You could get more objective truths about China from courses in the States, but you couldn't learn what we're learning here," she said.

A funny experience



The following story was taken from "Reflector," news bulletin of Trenton Christian School in Ontario.

A funny thing happened to me when my friends went away for a two-week vacation. They asked me to take care of their pet, and I agreed.

Arriving at 9:00 a.m. as arranged, I found out they had taken the earlier flight but had left a note on the door informing me that the pet food was in the garage and "Birtha" was in the backyard.

Deciding to load the petfood first, I entered the garage and loaded a dozen bags of catfood into a wheelbarrow, pushed it to the car and stacked them into the trunk. Then I went to the backyard to get Birtha, but to my stunned amazement there was no "little cat" but a huge, pink hippo in the swimming pool!

Recovering from my shock, I set about the task of trying to load this pink hippo into my purple volkswagen. First I went into the garage to find a rope to tie around the hippo's neck, then with much pulling and tugging I got her out of the pool, around to the front of the house. Pausing for a V-8, I pondered the next step — getting that pink hippo into my little purple car.

Unfortunately, Birtha would not fit into the backseat, as planned, therefore, she would have to go on top of the car as an ungainly hood ornament! After much more tugging and pulling, she was tied securely in position and I set out by way of the back road to my home.

After two frustrating weeks of keeping Birtha fed, my friends returned home and came by to pick up their "pet." To their amusement and my embarrassment, their "Birtha" was a little Siamese cat and "my" pink hippo was an escapee from a nearby circus!

Dana Vander Laan, Grade 7

INSIDE KING'S

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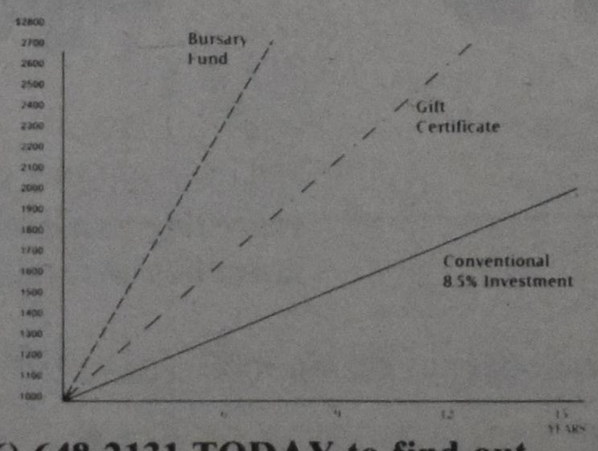

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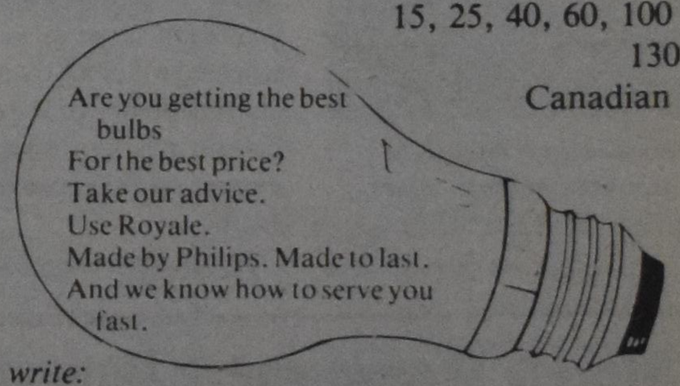
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Family

small talk

Alice Los

Depravity and redemption apparent in inner-city visit

Being a minister's wife has its perks. Occasionally you get to tag along to ecclesiastical happenings in the denomination or beyond. The other day I found myself at a classis meeting, deep into the black heart of an American city, where a candidate for the ministry faced his final examination. The small chapel in which the meeting took place was sandwiched tightly between old houses and other buildings on a street which looked remarkably like all other streets for blocks around.

It was a beautiful morning when we gingerly wound our way through that maze of streets. Life seemed to have transplanted itself from the dark interior of the homes onto the sidewalks. Young men with nothing to do stood around in clusters. Children were on their way to school, most of them brightly dressed. From open window to open window, well-endowed women kept up lively conversations with each other or passers-by.

At the chapel, the meeting was already in progress and we quietly slipped into the very last pew. I became acutely aware that I was the only woman in the company of some 60 church leaders. Throughout the day I would wonder off and on whether duly-elected and ordained women among them would have made any difference and if so, how. But mostly I was intrigued to watch an all-male body (no pun intended!) work itself through a fairly routine agenda.

The quiet, disciplined atmosphere inside was offset continually by the sounds of the street, only a wall's width away, wafting in on the breeze through the wide-open windows. A young man revved up his car, tape deck blaring loudly. A woman shouted at her child as a truck rattled over the uneven pavement. I thought of our congregation in a comfortable, rural Ontario setting and I felt great admiration for the man and woman who had made ministry in this part of God's Kingdom their life's vocation.

Meanwhile, the examination of the candidate had started and for the next few hours I felt very privileged to be there. I was fascinated to hear how this young man of Buddhist background had come to faith at the age of 18 with the encouragement of his friends in high school. Sixteen- and 17-year-old students, used by God to sow the seeds for what now promises to become a very relevant ministry ... what a thought!

During a break for lunch, the whole assembly was off to view a project of practical Christianity, a block away. The strange procession of mostly white men, dressed in business suits, and one white woman in her Sunday dress picked its way along broken sidewalks, past rusty fences and vacant, weedy lots under the surprised and perhaps suspicious stares of their black fellow men, to the place where several new houses had gone up under one roof. Now, four families would soon know the thrill and pride of ownership, a rare experience in the world as they know it. This attractive block of homes seemed to proclaim in a tangible manner the difference Christ makes as He incites His followers to give of their time, money, expertise and love to the least of these.

Back at the church, the examination resumed. At one point, the candidate was asked what ought to take precedence in the years to come, his work or his family. Somewhat hesitantly he gave the expected answer: his family. Two seasoned ministers glanced at each other knowingly. One turned to me and whispered: "That's what we all say, and then we go on to forget it!" I smiled and thought that perhaps I should tell the minister-to-be that there will be times when the congregation or one of its members cannot and may not be denied his undivided attention. His family will learn to roll with the punches and probably be none the worse for it.

John Tung passed with flying colours.

The afternoon sun exposed some ugly evidence of human depravity when we worked our way back to the Interstate highway. Once there, I mulled over the day's events. I was enriched by what I had heard. I felt burdened by much of what I had seen and I knew that from then on my prayers for the witness of the church must have a greater urgency.

Alice Los is a housewife living in Kemptville, Ontario.

Canada prepares for United Nations conference

OTTAWA, Ont. (MCC) — A three-week United Nations conference on disarmament and development is scheduled to begin in late August in New York. To prepare for Canada's participation in it, 40 people were invited to a one-day consultation in Ottawa in mid-April. The keynote speaker, Muchkund Dubey of India, said that the effects of continued high levels of military spending, now estimated at $1-trillion per year, are increasingly complex: not only is that money then not available for other matters but the world's economy is increasingly fragile and distorted because of the effects on interest rates, debts, protectionism, currency stability, the structure of industries, etc. Not everyone was persuaded. Some argued that a certain amount of military spending is necessary for security and stability, and that each of the two objectives, arms control and development, should be pursued for its own reason not because of a possible connection between them. Bernard Wood of the North-South Institute said Canada should become a "super-power in international development" but for Canada's military he suggested few changes. Armed neutrality would be far too costly, he said, and unarmed neutrality would be unthinkable for other reasons.

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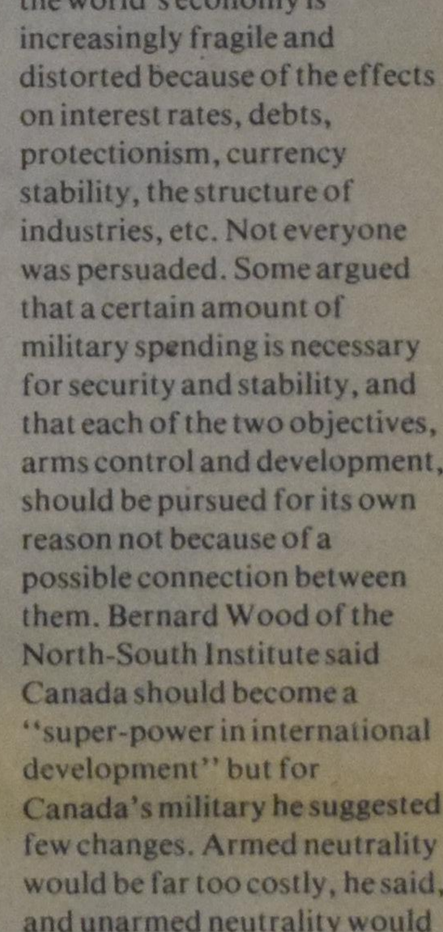

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Features

Let's talk about money

Dean McRae

Money is power. It has the power to purchase the lifestyle we desire and to buy what we feel we need. In our pursuit of more spending power, the desire for money easily controls much of our lives. It is this power of money that we often take casually, while the Bible takes it very seriously.

Two years ago, *Maclean's* magazine profiled a family of five who had trouble managing on $38,000 a year. This year it was a family of six that had financial "struggles" on $55,000 a year. The point is not that these families are rich. They are not. The problem is that such incomes are used to illustrate financial hardship. It is becoming increasingly ambiguous what we mean when we say we are having financial hard times.

When you listen to someone depressed about money matters, it could be a single parent on welfare, but it could just as easily be a single person who says he can "just get by" on $6 - $10 an hour.

Our affluent society so easily distorts our sense of what we need. For example, immigrants, college students, or even people that lived contented frugal lives during the Depression, often feel financially pinched years later even though they are comparatively wealthy. We too easily fall prey to the financial concerns of Eccles. 5:10, which reads: "Whoever loves money never has money enough, whoever loves wealth is never satisfied with his income."

We gradually become too concerned with our money and too desensitized to others. This problem is intensified because Christians are often too private and without accountability in their personal finances. We desperately need to break out of this need for privacy and to be more supportive and accountable to one another. Privacy leads to naive hope that people on their own can work out a Christian attitude towards their money. Privacy easily lets us get away with simplistic sentiments we have about money.

For example, we tell ourselves money is a strictly personal matter between ourselves and God. Our own conscience will guide us in our finances. Pastors or lay people should not talk about budgets or giving money as this can easily be judgmental, unspiritual, and an infringement of our private lives. After all, the issue isn't money or material possessions, but where your heart is.

The problem is that when people are accountable only to their conscience, they become less careful and more self-indulgent with their money. Christian stewardship degenerates into an attitude of "love God and spend as you please." Clearly, this "private" approach to money is a bit naive. It hardly encourages us to be spiritually disciplined with our money. It leads to Christians who are not all that different from the world in the way they use their money.

We need to look more to the strong emphasis the Bible places on money. Many of the prophets, including Amos, Jeremiah and Isaiah, repeatedy chastise God's people for hoarding their wealth and neglecting the poor. His people are instead "to be content" and to "seek first the Kingdom." We are told that it is very difficult to be rich and to be a Christian. (Matt. 19:24)

Considering our shortcomings in using money, it does not seem surprising then that Tim. 6:2 says "the love of money is the root of all sorts of evil ...."

If money does have such a dangerous potential, how should that affect the way we live? Unfortunately, we often hesitate to expect guidance from a Christian community that often drifts between two extreme views. One view has us almost embrace wealth as a blessing from God. In the other legalistic view, we doubt someone's Christianity if he buys a VCR, a BMW or starts selling AMWAY.

It is not easy to avoid these extremes of materialism and legalism. What we can do is talk to a few other people about our finances. After all, our struggles should be corporate, not just individual. When the Bible talks about confessing our sins to one another, encouraging one another, and spurring one another on to good works, there is no reason to think finances would be excluded.

Just being able to talk about money can be a big help. We tend to think more seriously about our financial attitudes if we have to share them with someone. Also, talking about money often makes us more aware of people who manage quite well on less money than we do.

It can be a real encouragement if you can find a like-minded group who struggle with the same issues — issues that might include how much to spend on a house, a car, on clothing or at Christmas. By talking more openly about money we can take an important step in breaking down our financial bad habits. We can become a Christian community free from the love of money.

Dean McRae lives in Oshawa, Ontario.

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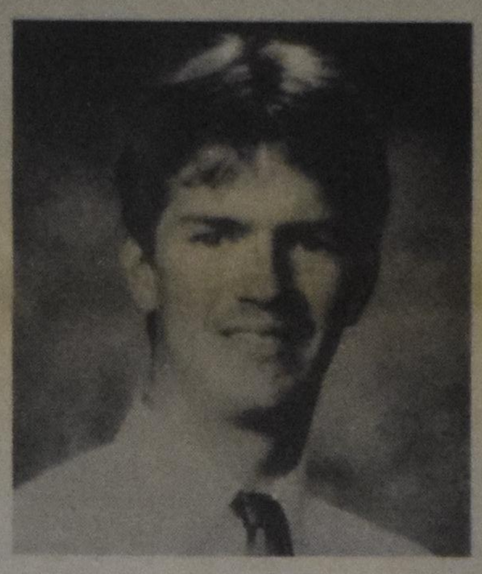
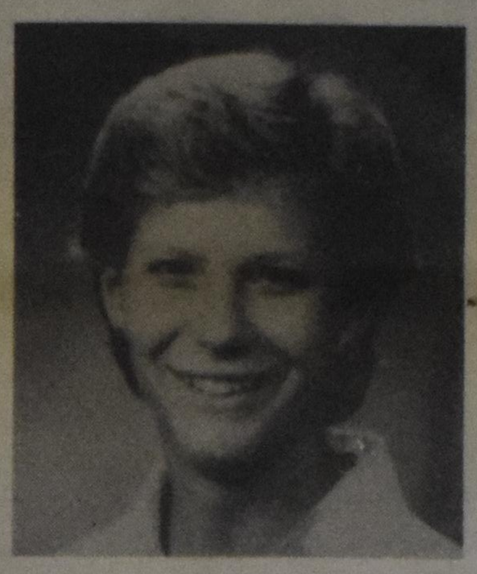
Our recognition...

Margaret Noordhof was accepted for graduate studies in library sciences at Dalhousie University, University of Alberta, and McGill University.



Eric Brouwer, a second year student, has been awarded a Natural Science and Engineering Research Council (NSERC) grant for summer research in toxicology.



Sharon Timmerman, a second year student, received the $5,000 Queen Elizabeth Silver Jubilee Endowment Fund award for study in a second official language.

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The child bride

Geraldine Ysselstein

The cold water ran over the oily dishes and Moriam's hands as she prepared to give the kitchenware the usual boiling water treatment which Memshaib always insisted on. All this extra fuss didn't bother her anymore. It was routine now. In fact, cooking in this "pakha" kitchen had its advantages. Moriam couldn't understand why Memshaib was starting to cook on an outdoor Bengali-style mud stove. Why, the pan she brought in tonight was as black as night. She'd have to remember to tell Memshaib to put a coating of wet mud on the pan before she tried that again!

"Pssssst! Moriam! Pssst!" An unseen figure was calling to Moriam from just outside the kitchen window. Moriam peered into the darkness, "Ke?"

"Ashen, tara tari! Come quick! Your mother-in-law is at your bari!"

Moriam felt her face flush and her heart jumped. She quickly rinsed her hands and ran out of the kitchen to Memshaib.

"Memshaib, I have to go to my house, only for five minutes though. My mother-in-law, whom I haven't seen for five years, is here."

Memshaib nodded in silent approval. There wasn't much to do to stop a tornado in its path.

★ ★ ★ ★

Moriam grabbed the end of her sari and fled through the gate. As she approached her mud house, she saw many neighbour women gathered around a seated figure. Their tone was furious and hands were waving in the air as they talked.

Someone announced Moriam's arrival and they all made way for her. Seeing her mother-in-law seated at her house brought back an instant rush of memories.

"Assalamu oalikum Amu, kaemmon achen?"

"Oalikum assalam Moriam. Ami khoub karap. I'm very bad off. I've been crying for days."

One of the villagers piped up, "And what do you think Moriam has been doing all these years?"

"Why did you come back now of all times?" someone added bitterly.

Moriam held up her hand. "Chub! Quiet! Let her speak. I am not angry now."

The mother-in-law took Moriam's arm and pulled her closer to herself. She gently stroked Moriam's hand and said, "Moriam, remember how you came to me as a young girl and how I always gave you extra to eat? You were such a small little thing then ..."

Moriam could picture in her mind's eye the coconut trees around her mother-in-law's house and she remembered the kind words she had spoken when she first came there as a bride of 12 years of age.

The mother-in-law's eyes began to blink with tears and Moriam herself felt moved by the situation. "Now that second wife of your husband beats me daily. She can't stand to have me in the same room as herself. She is so dark, you know. Not at all as pretty as you."

"Sweet words, Apa," one of the ladies in the background piped up. "Do you know how hard it has been for Moriam all these years with a baby and an old mother to provide for?"

The mother-in-law turned her attention from Moriam to the child of five standing at her side. "Aso, come here child."

But Bobbie would not come. She dug her heels into the ground, clinging to the women behind her.

"Come here to Nani. Don't you want to come with me to see your daddy? He will give you a nice new dress ...."

"No, no! My daddy is dead!" the little girl cried.

Again a wave of emotion overcame the group of women. Everyone felt pity for Moriam who had come home when 15 to deliver her baby. Her husband had never returned nor sent for her again. Only Moriam knew how deeply she had suffered. She remembered the fear she had of her husband, 10 years her senior. He was so impatient with her childish ways that often blows ensued. She remembered it all.

"Listen, Amu," she confronted the older woman, "I've cried for three years and three months. I hardly took rice during that time. After three years and three months, everyone said to me, "Moriam, why do you carry on like this? You must divorce your husband; he will not come back to you."

The mother-in-law gasped at the word divorce. It was evidently new information. Moriam secretly enjoyed the impact it had, yet was amazed that her mother-in-law hadn't guessed it after five years separation. It was plain she had underestimated Moriam.

"Now, Amu," Moriam said, feeling brave in her new found strength, "after five years your son has not come nor sent any word that he is sorry. Why should I come back?"

"My son is a bad boy," the mother-in-law retorted quickly, "but you are good, Moriam. Everyone liked you and could get along with you. But my new daughter-in-law, she is so mean ...." The sobs resumed.

Moriam felt impatient to leave the situation. She spoke her defence once and for all. "For five years my husband, your son, has not helped me. Now why should I seek more misery?"

"You were so young, Moriam." Everyone nodded in agreement. "But now you are the right age."

"No!" Moriam retorted, "I will not go back. Your son and I do not have any good words together. I will not leave my bari again. Now I must go back to my work or I will lose my job too."

The mother-in-law grasped her arm tighter to make her stay. "Please come chub, chub, secretly, to visit me. The daughter-in-law is so bad to me."

"We'll see," Moriam said. She laughed to herself, knowing she would never venture near her husband's bari again.

★ ★ ★ ★

Moriam turned swiftly and ran the path to her employer's home. Here was a routine that she knew and was comfortable with. When she again attacked the greasy plates, she felt her head was in a spin. She needed to talk.

Moriam dried her hands and found Memshaib knitting in the livingroom. Her words poured out like a floodgate. She knew it was so, but she needed to talk.

The story began to go round and round and each time she got to the three years and three months her eyes grew misty. Her hands drew diagrams in the air and her mouth seemed in perpetual motion. Memshaib's eyes twinkled, and smiling she said, "It sounds a bit like one of your television programs, Moriam."

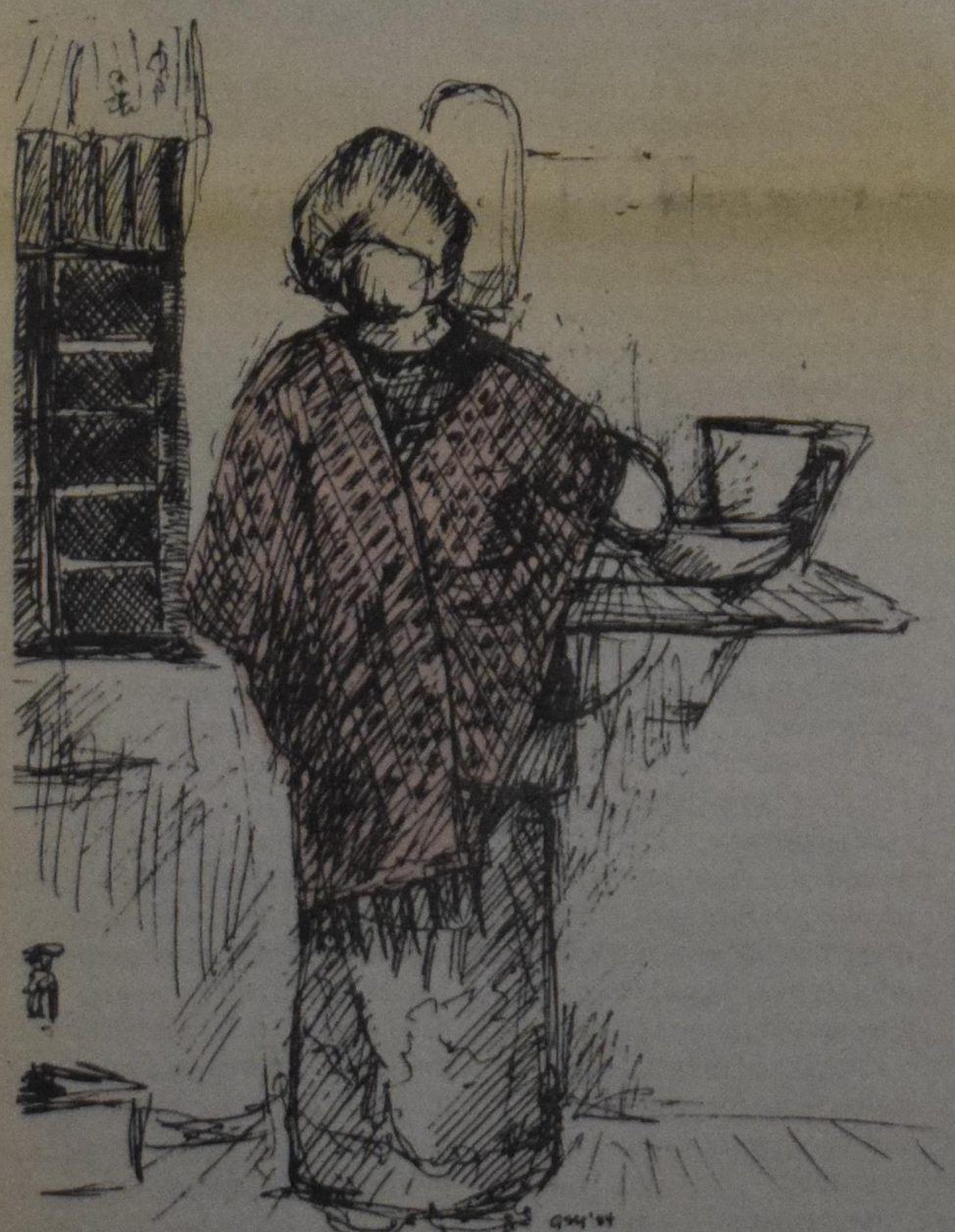
"Gee Memshaib, everyone says to me 'Moriam, your life is like a sad story.' Yet they were the ones to marry me off at 12. So you think my mother wanted me to go? Why should they feel pity now? I ignore it."

It was time to conclude this conversation, yet what could one say to Moriam; that she could not expect a happy ending to her storybook life?

Memshaib addressed Moriam, "No one can deny that you've had a difficult time, Moriam, with your childhood marriage and desertion by your husband. Pray to God that He will take care of you in the future. You can enjoy your life yet. You have your work, you can look forward to learning how to garden and to sew a bit; all the things you couldn't before. Who knows, maybe some day a very good man will realize you would be a good wife. You are still young enough."

"Yes, perhaps, but I am content."

Illustrations by Geraldine Ysselstein



Geraldine Ysselstein used to live in Bangladesh with her husband Peter, who was an agricultural economist with CRWRC. The story she sent us is a true story intended to help readers understand better "what life is like for us foreigners and the issues that face us as Christians living in a poor, under-developed Muslim country." Geraldine and her family now live in London, Ontario.

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Features

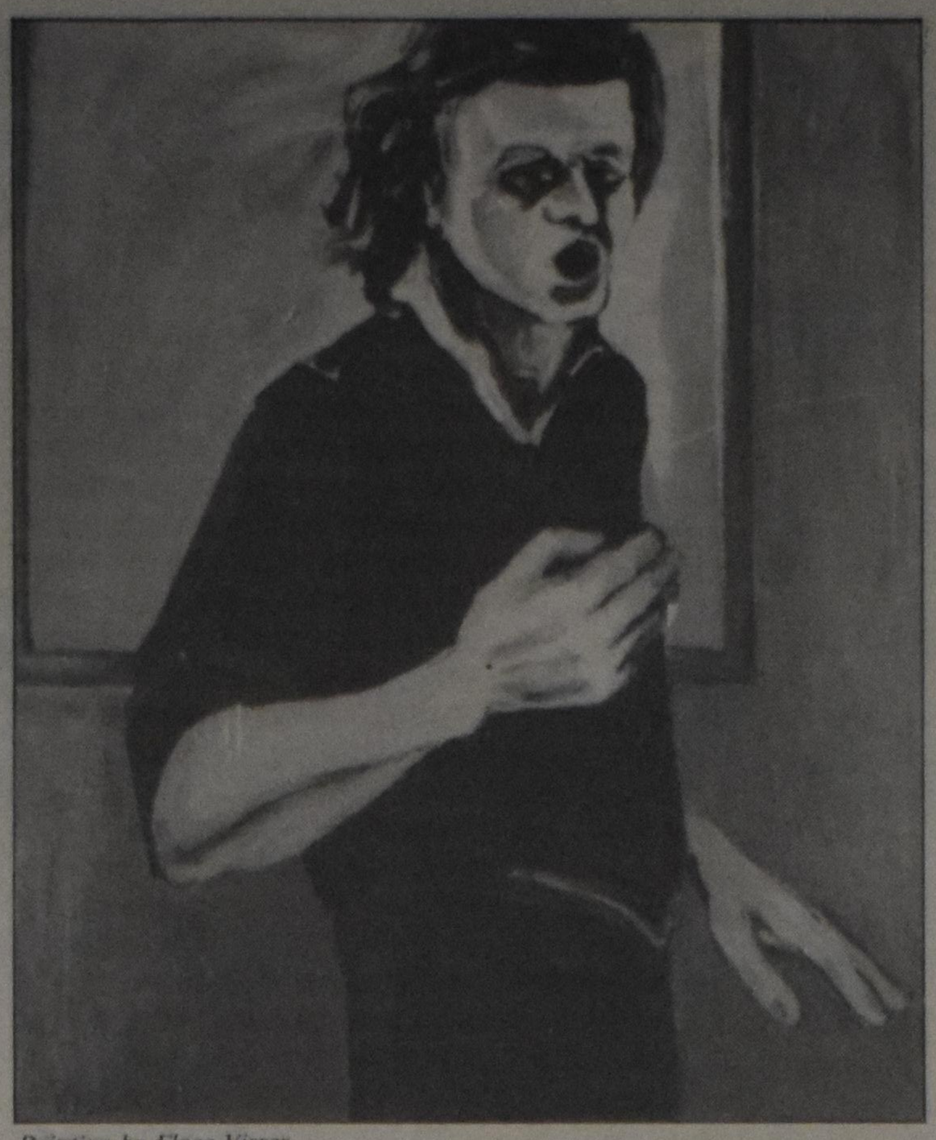
Flora Visser: painting with passion

Robert VanderVennen

Intense personal feeling and the struggle of living come through in the paintings of Toronto artist Flora Visser. Visser held a one-person exhibition at The Latcham Gallery in Stouffville, Ont., from May 3-23.

Visser says her work "speaks of my search for personal identity and my connection with other people and with society at large. My paintings are very personal and dramatic; they deal with human interactions and emotions. Because of the personal, psychological content, my work is thought-provoking and will make a strong impact on the viewer."

Visser feels life with intensity and passion. The paintings arrest attention by their intense reflection of human struggle and by their overwhelming size — each is approximately six feet by eight feet. One result is that you are not likely to hang one in your living room — each of these paintings will fill a large lobby or foyer.



Painting by Flora Visser

Paintings portray people

Visser adds, "In the past few years, I have done work in photography and in painting. At first my paintings depicted large anonymous groups of people. These groups gradually became smaller and presently I am focusing on a few people or on just a single individual."

There are 11 paintings, acrylic on canvas, plus four unmounted paintings of "The Suffering Servant," a naked Christ enduring various forms of agony on the cross, culminating in an eviscerated figure done in deep reds.

Visser's paintings come from her own life and experience of life. From a troubled childhood in The Netherlands in the 1940s to conversion as an adult, to a marriage breakdown and work at a shelter for homeless families and battered women, she has seen and experienced the brutality and struggle of life as well as its joys and happiness.

Two people embrace at arms length with gloomy faces. An enormous painting of arms and legs in painful struggle is like a living nightmare. A man sits in the company of three cats which look like mountain lions. The paintings are all simple and clear and speak volumes.

Hope for future

But one painting is different from the rest. "Woman with a Book" shows Flora's friend Bette in a peaceful pose. This painting is in the show to reflect a turning point in Flora's life, for after some years of pain she has now found new love and new hope for the future. Life with its brutality can again be covered with love and peace.

Visser demonstrates in this show that the Christian can react to experienced horrors with anger and shouting, but the everlasting arms can keep us from cynicism and the rejection of fundamental meaning. In many art galleries today paintings seem trivial, like artistic fantasies that turn away from the issues of existence. The Christian ought to be deeply engaged with life, sometimes enraged by it, but, like Visser, always holding on to the multifaceted reality that God is Lord.

Making time for family

Mitch Finley

A couple of generations ago, family life served several purposes. The family farm provided employment and economic support for its members. Education, except for perhaps a few years of formal education ("the three Rs"), happened in the context of daily life and was very practical in nature.

Children received their religious formation around the family hearth, not in a classroom. Unless a major medical crisis developed, health care was provided by the family. Recreation, when there was time for it, happened informally within the family or in small community gatherings. Pregnancy, birth and child-rearing were family responsibilities. Family members received their identity — their sense of who they were — as well as feelings of affection and acceptance, from the families.

Understatement of the month: Things have changed. Today's family retains two basic rules; giving birth to children and loving one another. Virtually all the other responsibilities families once had are gone, delivered over to institutions outside the family.

Reproduction is still basically a family affair although the medical professions are deeply involved. But the only "glue" left to hold families together is family intimacy. Perhaps the single most valuable skill to keep family life healthy in the 1980s is the ability to set priorities and manage time.

Pope John Paul II wrote in his 1981 apostolic exhortation, Familiaris Consorto, that a key mission of the Christian family is to teach the church how to love. That's pretty heavy stuff! But it summarizes well the top priority for a Christian family to nourish loving family intimacy.

"Spending more time together as a family" is a realistic goal. To agree upon the goal, however, requires that family members embrace the idea that "a healthy Christian family" is the ultimate value in their lives. Nothing is more important — not sports, not a higher income, not television, not individual hobbies, not even parish involvements.

Once it is established that the top priority is family time together for the sake of healthy family relationships, it is time to think of practical ways to attain this goal. Theologically, as well as psychologically and emotionally, often the first topic that needs to be raised for discussion is the present status of the family meal. In today's world the daily family meal is becoming a rarity. Yet from a Christian perspective the family meal is central to family life. Some theologians call the family meal naturally eucharistic.

A Christian family, whether a single- or two-parent family, needs daily time to know Christ is present in its midst, in the breaking of the bread. That doesn't mean turning the family meal into a religious service. It does mean beginning the meal with a kind of prayer that makes sense for your family, and using table time for family interaction.

Regardless of the apparent quality of the family meal experience, it provides time for the family to be together, to light a candle, join hands, say a prayer, listen a bit, laugh a bit and pay attention to one another. Almost never can it be called a profound experience. Almost always it can be called holy and good.

It is simply impossible to overstate the value of the family meal. There are, however, other ways families set aside time for one another.

Some families find that a weekly family night is an ideal time for family fun, sharing and prayer. One family with teenagers simply gather one evening a week in their living room, turn out the lights and place a lighted candle in the middle of the room. Parents and children then share the quiet, prayers are spoken, concerns are voiced and experiences from work or school are shared.

A couple married for 16 years comment that their married friendship demands time too. "We take one evening a week, hire a babysitter and get out together for a quiet dinner and a movie or a walk in the park. This is essential for us to continue our best efforts as both spouses and parents."

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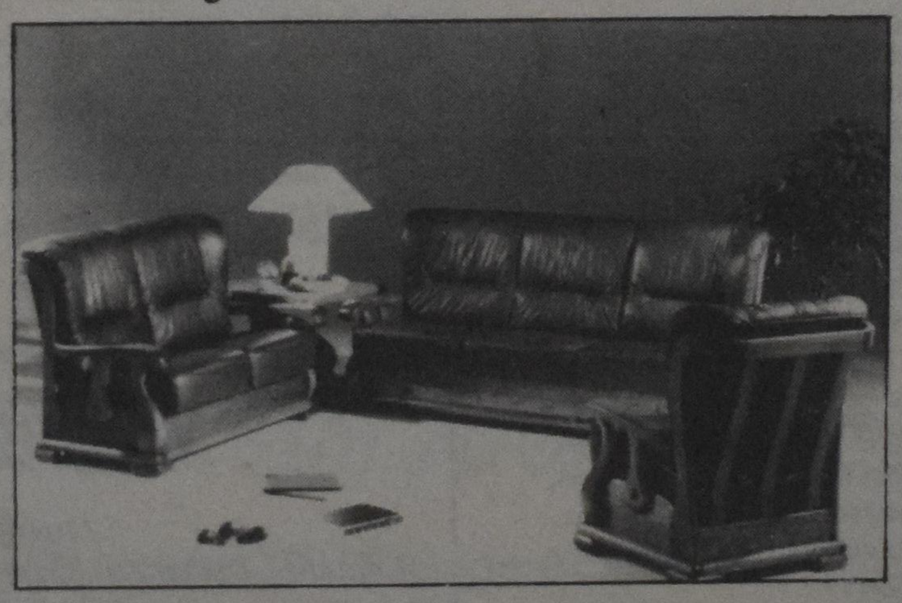

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Manning looks for new directions

Paul De Groot

A Canadian broadcasting institution — former Alberta premier Ernest Manning's weekly religious broadcast — has reached a turning point after 62 years on the air.

The weekly program, "Canada's National Bible Hour," is looking for new blood and new ideas to carry the program into the future.

In a full-page advertisement in *Faith Today*, Manning has made a "request for prayers and proposals."

"Many of the participants in and contributors to CNBH are elderly and will be unable to carry on the work or to contribute financially much longer. We must, therefore, prepare to pass the torch to younger hands."

The little program that grew

Some of the program's most loyal listeners are elderly, and some have listened to it ever since William Aberhart, then a Calgary high school teacher, began broadcasting sessions of his very successful Sunday school class on CFCN, Calgary's only radio station, in 1925.

In its heyday, the program was broadcast live from a Calgary theatre, with a studio audience of up to 2,000.

Associated with the program was a correspondence Sunday school, which at one time had about 10,000 members, Manning said in an interview.

One of Aberhart's earliest evangelistic successes was Manning himself: "I became a Christian through the program," he says.

Manning picked up the program on a three-tube mail-order radio on the family farm in southern Alberta. Captured by Aberhart's exposition of the Bible and understanding of Christianity, Manning became a member of the first class of Aberhart's Prophetic Bible Institute in 1927.

The debut performance

During his second and third years at the school he lived with the Aberhart family during the school year, and after graduating from the institute, Manning joined its staff as manager. In 1930, at the age of 21, he made his first appearance on the radio program, filling in for a vacationing Aberhart.

When Aberhart learned about the Social Credit theory of Major C.H. Douglas in 1932, he began to promote the theory on his radio program. Within a few years the Social Credit movement was a powerful political force, and in 1935, both Aberhart and his young disciple Manning were swept into the provincial government in the Social Credit landslide.

In spite of his political responsibilities, which after the death of Aberhart in 1943 included the Alberta premiership, Manning continued to host the program. While other cabinet ministers were relaxing in their constituencies on weekends, Manning was driving down to Calgary with his wife Muriel, a gifted pianist who has played for the program for its entire 62 years, to air the broadcast.

A Canadian institution

Under the Mannings, the program became a national broadcast. It extended to Edmonton in 1948 and by 1953 was heard coast to coast. At its height the program was heard on nearly 100 stations across the country. In 1955, the pressure of commuting to Calgary proved too great, and production moved to Edmonton. Currently heard on 45 stations from Vancouver Island to Nova Scotia, the program has gradually been reduced to a half hour, as Sunday radio time became more expensive.

Manning continues to host the program, taping his portion in his study at home. A local recording company produces a master tape, adding music recorded earlier by Mrs. Manning and the Radio Male Chorus. A Winnipeg agency distributes the tapes to radio stations across the country.

Mostly volunteer

Although last year's budget was over $350,000, the program operates with only two paid staff members: administrative secretary Jackie Wagstaff and a recording technician. Manning, his wife and others connected with the program have never received payment for the work they do, and most of the funds have gone into the $4,000-per-week bill for airtime. Stations are added or subtracted in line with revenues.

Concern about his own age and that of others connected with the program caused Manning to conduct a poll of listeners last fall to see where the program should go. "We found two distinct audiences. The core audience is people who have listened for 30, 40 or even 50 years, but most of them are elderly." A younger crowd also listens to the program, but they are less vocal in their support for it and are less likely to contribute to its operation, Manning said.

Prefers to continue show

The program has some assets which could be valuable for anyone interested in taking it on, whether serving the old audience or developing a new one, Wagstaff says.

For one thing, radio time is increasingly scarce for religious programs, unlike the early days when radio stations, unable to sell advertising on Sunday, were prepared to give William Aberhart up to five hours of almost-free radio time each Sunday. "Rather than have radio stations drop the program and give the time to someone else, we would like to see someone else continue with this kind of program," she said.

As yet, no suggestions have come forward, but Manning believes closing the show down is not the answer. "Canada needs a national media ministry which will continue to pursue the unique objectives which CNBH has preserved for so long." Among them; faith in a divinely-inspired and inerrant Bible, winning people to Christ through evangelical Bible teaching and analysis of world trends through Bible prophecy.

He admits that giving up his role in the program would not be easy: "It's been a major factor in my life. I became a Christian at the age of 17 through it. But I'm not going to be here too many years to carry it on."

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May we tell them you suggested their names? ☐ Yes ☐ No

Please print your name

Send to: "Share the Vision," Calvinist Contact, 99 Niagara St., St. Catharines, Ontario L2R 4L3

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All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.
NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

BEUTE: Instead of cards: Klaas and Henderika Beute are thankful to all who sent cards or gifts or came personally to our 50th wedding anniversary. We celebrated this happy occasion with many friends and sang "How Great Thou Art."

SNIP: We thank our children and grandchildren for all they did for us to celebrate our 45th wedding anniversary. We also thank all our friends, far and near, for cards, letters, phone calls, flowers and best wishes. Great is Thy faithfulness. (Hymn 408 Psalter Hymnal)
Clarence and Martha Snip (nee Nienhuis), Dunnville, Ont.

VISSER (nee Groot)
SLUYS (nee Groot): Thanks to all who remembered us with visits, cards, flowers and gifts on our 50th wedding anniversary. Special thanks to our children and our relatives from Holland. Above all, thanks to God for His unfailing love and goodness.

Births

ARENDS: With joy and thanksgiving to the Lord, our Maker, Jake and Janie (nee Kielstra) proudly announce the safe arrival of another precious healthy son, JOHN ANDREW, on May 15, 1987, weighing 8 lbs. 5 oz. Little Johnny is a welcomed brother for Joey (4) and Jamie (2½). He is the sixth grandchild for Ray and Sien Kielstra, St. Thomas and 17th for Jake and Alice Arends, Strathroy.
621 Elm St., St. Thomas, ON N5R 1K8

BRANDSMA (nee Groot): With joy and thankfulness to God, we, Al and Rosalie, are happy to announce the birth of our second child, MICHELLE LEANNE. She was born on May 21, 1987, weighing 7 lbs. 8½ oz. A sister for Nicole Danielle. Second grandchild for Mr. and Mrs. Norman Groot and ninth grandchild for Mr. and Mrs. Bill Brandsma.
R.R.#2, Site 59, Comp. 2, Smithers, B.C. V0J 2N0

ROZEMA: With joy in our hearts, giving thanks to the Lord, we, Marten and Brigitte (nee Semeniuk) are pleased to announce the birth of our first child and precious daughter MARIA WILLEMINA, born on May 15, 1987. Proud grandparents are Mr. and Mrs. Steve and Mary Semeniuk of Edmonton, Alta., and Mrs. Wilma Rozema-deVries also of Edmonton, Alta.
Address: #306, 1351 Esquimalt Rd., Victoria, B.C. Canada V9A 3R1

Marriages

FOLKERTS-LIEUWEN: Mr. and Mrs. Jelle Folkerts of Tilley, Alta., are pleased to announce the forthcoming marriage of their daughter ANNETTE to RICHARD, son of Mr. and Mrs. Peter Lieuwen of Houston, B.C. The Lord willing, the ceremony will take place, Friday, June 26, 1987, at 4:30 p.m. in the Brooks Chr. Ref. Church. Rev. John Poortenga of Calgary, Alta. is officiating.
Mailing address: c/o J. Folkerts, Site 1, Box 2, Tilley, AB T0J 3K0

RHEBERGEN-VANDERWERF: With joy and thanksgiving to the Lord, Mr. and Mrs. George Rhebergen, Belleville and Mr. and Mrs. George vanderWerf, Brockville, are pleased to announce the forthcoming marriage of our children ELLEN and WALTER. The ceremony will take place, the Lord willing, on Saturday, June 27, 1987, at 3:00 p.m., in the Maranatha Chr. Ref. Church of Belleville, Ont. Rev. J. Visser officiating.
Address till Sept.: c/o Geo. Rhebergen, R.R.#6, Belleville, ON K8N 4Z6

VAN DOKKUMBURG-STROOBOSSCHER: It is with great joy and thankfulness to God that we, Mrs. John van Dokkumburg and Mr. and Mrs. Marcus and Dorothy Stroobosscher announce the forthcoming marriage of our children DELLA IRENE and RICHARD ALAN. The Lord willing, the ceremony will take place on Saturday, July 4, 1987, at 10:30 a.m., at Trinity CRC, St. Catharines, Ont. Rev. Joel Vander Kooy officiating.
Temporary address: 44 Woodelm Dr., St. Catharines, ON L2M 4N3

Anniversaries

Rotterdam Hamilton
1942 June 17 1987
With thanksgiving to God for His countless blessings, we announce the 45th wedding anniversary of,

PETER and AUDREY IPEMA
(nee Schippers)

That God may keep you and bless you for many more years of togetherness is the wish of your children:
Wilma & John Sweers — Brantford
Regina & Bill Wagter — Dunnville
Margaret & Bill Gerryts — Wellandport
Bob Ipema — Hermosa Beach, Calif.
Peter Ipema — Hamilton
Frans & Wilma Ipema — Dunnville
Arthur Ipema — Stoney Creek
and 15 grandchildren and one great-grandchild.
Open house on June 17, 1987, from 10 a.m. - 1 p.m. at home.
Home address: 148 Ridge St., Hamilton, ON L9A 2X5

Personals

An independent professional lady wishes to meet an independent gentleman. Must have a good sense of humour. Age approx. from 55 - 65 years young.
Reply to file #2461, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Miscellaneous

Durham Region Right to Life Association has audio and videc materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

Emmen Guelph
1937 July 8 1987
Praising God from whom all blessings flow, we wish to announce the 50th wedding anniversary of our parents,

RANDY and GRACE VAN DYK

We pray that the Lord will give them many more years together.
Their thankful children, grandchildren and six great-grandchildren.
John & Ieka Vanderkooi — Bowmanville
John & Catherine Vandyk — Ingersoll
Jerry & Anne Vandyk — Cambridge
Martha Allen — Hamilton
Bert & Barb Vandyk — Brantford
Harry & Mary Vandyk — Cambridge
Pieta & Bruce Schneider — Victoria, B.C.
Open house from 2-4, July 11, at Jerry and Anne Vandyke, R.R.#1, Ayr.
Home address: 15 Lowes Rd., Guelph, ON N1H 6H9

Doorn Edmonton
1952 1987
With thankfulness to God, we hope to celebrate on June 19, 1987, D.V., the 35th wedding anniversary of our parents and grandparents,

JOHANNES and TRIJNTJE VELTHUIZEN
(nee Breedijk)

We pray that the Lord will continue to bless and guide you.
Dirk & Mary Velthuizen; Ryan, Kristi, Tricia, Amy — Edmonton, Alta.
Wanda & Rudy Snyder; Maegan, Erika — Calgary, Alta.
Audrey & Mike Broda; Peter, Shelley — Regina, Sask.
Matthew & Nancy Velthuizen; Stephen, Bryan, Tyler — Edmonton, Alta.
Bruce Velthuizen & Maria (girlfriend) — Edmonton, Alta.
Philip Velthuizen — Edmonton, Alta.
Gerald Velthuizen — Edmonton, Alta.
Home address: 11513 - 38 St., Edmonton, AB T5W 2G8

Looking for a job? Check C.C.'s classifieds.

Obituaries

The Lord in His infinite wisdom called home on May 16, 1987, our dearly loved mother, grandmother and great-grandmother,

WILLEMINA DE VRIES
(nee Zwaal)

at the age of 72 years.
She was predeceased by her husband, Sjoerd de Vries, on May 21, 1976.
She is survived by her children:
Gerrit & Lena Breukelman — Thunder Bay, Ont.
Peter & Sheila Huitsing; Cheryl, Andrea
Alan & Wilma Finke; Jennifer
Gerald
Elaine
Julie
Linda
Ed & Willy van Dellen — Edson, Alta.
George & Cathy Van Dellen; Jennifer — Nobleford, Alta.
Thomas & Shirley Ovinge — Scandia, Alta.
Also survived by one brother, Simon Zwaal in Thunder Bay and three brothers and one sister in Argentina. Predeceased by her parents, two brothers and one sister.
Funeral services were held on May 20, 1987, in the First Christian Reformed Church of Thunder Bay, Ont., with Rev. Arie Leegwater officiating. Interment was in Mountain View Cemetery.

Obituaries

John 14:1-3
On May 19, 1987, our Lord unexpectedly took home to the special room in heaven our father, grand- and great-grandfather,

WOLTER DE ROOS

in his 87th year; dearly beloved husband of his wife, the late Grietje Hiemstra, and dearly loved father of his children:
Johannes & Ann de Roos — Grimsby
Trudy & John Kruid — Dunnville
Wytze de Roos — Fenwick
Audrey de Roos — Hamilton
Harmina & Mannes Scholman — Dunnville
Andy & Martha de Roos — Vineland
Jack & Gertie de Roos — Beamsville
Henry de Roos — Fenwick
Greta & Willem Koene — Milton
also loved by 22 grandchildren and four great-grandchildren. We mourn, although not without hope. Our father was a resident at Shalom Manor since December 1983.
Address of correspondence: W. de Roos, R.R.#3, Fenwick, ON L0S 1C0. The funeral service was held on May 22, 1987, in the Riverside Chr. Ref. Church in Wellandport, Ont.

De Here nam van ons weg om bij Hem in Zijn heerlijkheid te zijn, ons medelid,

WOLTER DE ROOS

Wij betuigen onze innige deelname met kinderen en kleinkinderen. We bidden dat de Here hen mag troosten en sterken door al de beloften die Hij ons gegeven heeft in Zijn Woord.
De Golden Age Club, Fenwick en Wellandport.

On May 25, 1987, after a short illness, the Lord took home,

DERK JAN HEINEN

at the age of 69.
He is sadly missed by his wife, Gerda J. Heinen-Bussink — Surrey, B.C.
and his children:
Henry & Greta Heinen — Richmond, B.C.
Vick & Henk Van Andel — Edmonton, Alta.
Arlene & Henk Van Hove — Surrey, B.C.
Joyce & Joe Wierda — Surrey, B.C.
Dick & Bonnie Heinen — Grand Rapids, Mich.
Jan & Monty Burn — Grand Falls, Nfld.
Marilyn & Jim Vriend — Abbotsford, B.C.
Annemarie & Case Van Muyen — Langley, B.C.
Marian & Harry Kits — Toronto, Ont.
Martin & Marilyn Heinen — Surrey, B.C.
Wendy & Jan Vleeming — Surrey, B.C.
and 43 grandchildren.
"The eternal God is your refuge and underneath are the everlasting arms." (Deuteronomy 33:27a)
15569 - 92nd Ave., Surrey, B.C. V3R 5V9

Trust and obey
For there's no other way
To be happy in Jesus
Than to trust and obey.
On May 26, 1987, the Lord took home our president,

Mrs. ANN VYN

We pray that the Lord will comfort her husband Dick, and their children. Sadly missed by the members of the Ladies Society, CR Church of Blenheim, Ont.

An ad in C.C. gets results!

Obituaries

"I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness." (2 Tim. 4:7-8a)
On Sunday, May 24, 1987, the Lord brought home His child, at the age of 81,

ANNA T. RENKEMA
(nee Bremer)

to rest eternally in His presence.
She was the loving wife of John M. Renkema and devoted mother of:
Peter & Anne Renkema — Strathroy, Ont.
Etty & Klaas Leistra — London, Ont.
John & Wilma Renkema — Dorchester, Ont.
Bill & Ann Renkema — Hull, Iowa
Paul & Teresa Renkema — Breslau, Ont.
Matt & Nelda Renkema — Blenheim, Ont.
Jean & Mike Talsma — London, Ont.
Also lovingly remembered by 33 grandchildren and one great-grandchild.
We will always remember Mom for her quiet trust in her Saviour, her daily prayers for her children and grandchildren, and for teaching us by word and example to put the Lord first in our lives.
On May 18, 1987, we were privileged to celebrate Dad and Mom's 55th wedding anniversary.
Mailing address: Trillium Village, 400 Dominion St., Apt. 105, Strathroy, ON N7G 7E5

Opperdoes Ridgetown
NH Ont.
June 18, 1928 May 26, 1987
On Tuesday, May 26, the Lord took home our beloved wife, mother and grandmother,

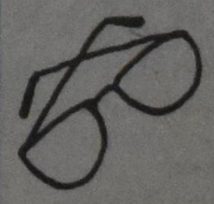
ANTJE VYN
(nee Klaver)

"The Lord is my Shepherd." The 23rd Psalm was her psalm of confession all the days of her life and we know she will dwell in the house of the Lord forever.
Beloved wife of: Dick Vyn — Ridgetown, Ont.
Dear mother of:
Tony & Cathy Vyn — Guelph
Harold & Ida Vyn — Ridgetown
Anita & Fred Smids — Thamesville
Martin & Ingrid Vyn — Ridgetown
Jake & Marian Vyn — Guelph
Richard & Tanya Vyn — Kitchener
Stuart Vyn — at home
Dear grandmother of 17 grandchildren.
"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Ps. 23:6)

"The Lord is my shepherd." (Ps. 23)
On Tuesday, May 26, 1987, our Lord called to Himself our dear sister-in-law and aunt,

Mrs. ANN VYN

We, as a family, thank God for the loving example her life has shown us. Her genuine concern for others and love for Christ was an inspiration to us all.
Sister-in-law to:
Jack & Ann Vyn
Aunt to:
Thelma & Robert Moesker
Annette & Ric Singor
Ellen & Ken Vandersluis
Grace & Bill Dieleman
Joyce & Doug DeBoer
Harold Vyn
We pray that the Lord will surround the family with His comfort and love.



Help us share the vision.

See page 13.

Classifieds

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Hampton Court Motel
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HOUSEKEEPING APARTMENTS
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Heated outdoor pool.
Breadkfast lounge.
(519) 797-2000.

Accommodations

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Available immediately: cozy, 1-bedroom apartment located in the London, Ont. area; ideal for single person. In compensation for very low rent, tenant is required to perform normal housework in an attached house. Apartment is in a quiet park-like setting with separate front entrance. All utilities and 2 appliances are included in the rent. Apply to: A. Bruinink, Mount Brydges, ON N0L 1W0; (519) 264-1811 or 264-1558.

For Sale

Church furniture for sale!
Chancel
Furniture:
Pulpit, baptismal font, pedestal
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Pews:
37 x 8.5 feet
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Total: 358 seats
Oak, natural finish, excellent condition. Pews used 11 years. Located in Dundas, Ont.
Call Joe Brokking at 416-878-1584.

Help Wanted

Help wanted on a **dairy farm**; would prefer a young teenager (male). Please call (519) 638-2470.

ECE graduate wanted in Christian Day Care in S.W. Scarborough; good salary and benefits offered. Phone (416) 699-0863.

Family with two small children is looking for a responsible person to **babysit** and do some odd jobs. Call (416) 562-4994 (eve.)

Help wanted on **dairy farm**; year-round employment; full- or part-time. Some experience necessary. Home with barn available; Norwich area; beautiful rural setting; available for occupancy on July 1. Phone (519) 863-2096.

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GARDEN CENTRE & FLORIST
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Help Wanted

ASSISTANT DIRECTOR

The Chaplain Committee of the Christian Reformed Church is accepting applications for the staff position of Assistant Executive Director, formerly held by the late Rev. Peter Niewiek.
Ministers can begin the application process by writing a letter stating their interest and by submitting a resume. Upon receipt of these materials, applicants will receive a list of the qualifications desired and a copy of the job description.
The Search Committee will consider applicants who submit materials by July 15, 1987.

The Chaplain Committee
2850 Kalamazoo Ave.
Grand Rapids, MI 49560

Full-time employee needed to help with 350 sow, farrow to finish breeding stock operation. Experience preferred but will train if interested in working in this type of work. Agricultural background preferred. Phone: (519) 887-6477.

Child-care worker to work with adolescent boys in a residential setting, located in Ottawa. Must be willing to live in home on a rotation basis. Reply to: Rudy Visscher, 613-745-4008.

Employment Wanted

21-year-old man from B.C. looking for a full-time job on a **dairy farm** in Southern Ontario; preferably a registered herd. Experienced in all areas pertaining to dairy farming: milking, operating machinery, etc. Born and raised on a farm. Studied agriculture for one year at Dordt College. Wishes to start the middle of Aug. Phone (604) 743-9309 and ask for Bill or write: G.B. Wikkering, R.R.1, Box 15, Cobble Hill, B.C. V0R 1L0

Teachers

BRANTFORD: Because of maternity leave, **Brantford Chr. School** is in need of a **Grade 1/2 teacher** from mid Oct. to the end of Feb. Please send applications to Chris VanderVeen, Principal, 7 Calvin St., Brantford, ON N3S 3E4. Tel. (519) 752-0433.

CHILLIWACK, B.C.: Chilliwack Chr. School invites applications for one teachers position for **Grade 1/2 combination,** and a possible part-time position for Grade 2. Please send resume to: Mr. Jim Bleeker, Chilliwack Chr. School, 9750 McNaught Rd., Box 161, Chilliwack, B.C. V2P 6G2 or call 604-792-4171.

HOUSTON, B.C.: The Houston Chr. School is seeking applications for a **Grade 7/8** teacher with a major in Science. Please contact the principal Mr. H. Fritschy, Houston Chr. School, Box 237, Houston, B.C. V0J 1Z0. Tel. (604) 845-7736 (school) or 845-7953 (home).

OTTAWA: Qualified Christian teachers required for **mathematics/science, English/drama.** Sept. 1987. Full- or part-time. Good salary/fringe benefits package. Send resume to: Derek Maggs, Principal, Redeemer Chr. High School, 900 Merivale Rd., Ottawa, ON K1Z 5Z8. 613-722-1175.

SURREY, B.C.: Fraser Valley Chr. High School is seeking applicants for a **biology/chemistry** position. Send resume to: Al Boerema, Fraser Valley Chr. High School, 15353 92nd Ave., Surrey, B.C. V3R 1C3; (604) 581-1033.

Teachers

SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in **kindergarten** and **Grade 4** for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.

STRATFORD: Stratford and District Interdenominational Chr. School is in need of a **teaching principal.** Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.

VERNON, B.C.: Vernon Chr. School invites applications to fill a possible teaching position for **Grades 5/6** for the 1987/88 school year. Please send applications, resumes, inquiries to: Mr. K. Stromberg, Principal, Vernon Chr. School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Phone: (604) 545-7345.

Happy Anniversary!

As a way of extending our congratulations, C.C. will publish anniversary pictures **free of charge** for those couples celebrating 50 years or more together.

All other pictures are subject to a charge of $7.50 (Canadian).

Teachers

WILLIAMSBURG: Our school is in need of a teacher for a **combined Grade 5-6 class** for Sept. 1987, or for **remedial help and principal relief.** Preference will be given to those who have working knowledge of French and are experienced. Please send your application to: Mr. James Kooistra, Principal, **Timothy Chr. School,** Williamsburg, ON K0C 2H0. Phone: (613) 535-2687.

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Entertainment/Events

Cinema summaries

Marian Van Til

Beverly Hills Cop II

Rated R
Stars Eddie Murphy, Judge Reinhold
Directed by Tony Scott

Beverly Hills Cop first appeared two years ago and was one of the most commercially successful comedies in film history. Its sequel, just out, seems well on its way to tying that record.

The mass appeal of these films lies primarily in the considerable comic abilities of Eddie Murphy: his wit is sharp, his face registers the subtlest of emotions and his timing is perfect. Murphy plays Axel Foley, a fast-talking Detroit cop whose ability to get himself (and his fellow officers) in trouble is exceeded only by his amazing talent for wheedling his way *out* of it.

In *Beverly Hills Cop I*, Foley set off from his home in New York for what was supposed to be a vacation in Beverly Hills, California. Once there, he conducted a murder investigation, making enemies — and then friends — on the Beverly Hills police force. In *Cop II*, when one of those friends is gunned down (but not killed), Foley heads to California once more, and, of course, gets involved in solving the crime.

Murphy is intriguing, a real comic master. But the film doesn't rely simply on him to carry the ball — there's a well-thought-out plot and the supporting characters are well-developed. Another important thing this film has going for it is its portrayal of a fully-human Alex Foley. He's not merely a tough smart aleck. We see — and he admits out loud — that he loves his cop friends. He is tender and sympathetic with the young daughter of the cop who is shot. His "soft" side is an integral part of his personality; it's not something he's afraid to express. That is an important message for young North American males (and their sisters and girlfriends) to receive.

Having said all that, there is much in this film that Christians could object to. First, it is unnecessarily violent. (*Some* footage of a brutal robbery *may* be appropriate to establish just what kind of criminals Foley is dealing with, but the wrecking of at least 15 cars, a couple of trucks and sundry other property is uncalled for).

Second, while it uses virtually no profanity, the script is peppered with coarse language which, while "realistic" for the type of world it wants to portray, will offend many viewers.

Third, the several scenes which take place in an upscale stripjoint, and those scenes which feature Playboy mogul Hugh Hefner and his "bunnies" at a posh party, clearly exploit women. The sophistication that accompanies that exploitation makes it more insidious. And Foley and friends reinforce it by jokingly, if somewhat lewdly, accepting the situation.

It isn't hard to figure out why this film and its predecessor are so popular, but they should be approached with discernment.

Recognized standing for Redeemer grads

ANCASTER, Ont. — As of June 3, 1987, Redeemer College graduates became eligible to be considered for admission to graduate studies in all departments of the University of Toronto, says Joan Mulveney, the University's Assistant Registrar.

"At first we were concerned," she admitted, "because Redeemer College is a private institution, but then we learned that the provincial government recognizes their degrees, and that was good enough for us. That's all we needed to know."

She continued to explain that Redeemer College graduates will be considered on par with graduates of other universities, and course content and grade point average on an individual basis will determine a student's eligibility for admission.

Also, unless additional courses are required by a given department, a Redeemer College Bachelor of Christian Studies or a Bachelor of Christian Education will be considered equivalent to a four-year honours university degree.

Help us share the vision. See page 13.

Calendar of Events

June 19-21	25th anniversary Clinton & District School, **Clinton,** Ont. For info. call (519) 524-7280 or 482-7851.
June 19-21	25th anniversary of Mountainview CRC, **Grimsby**, Ont. Friday at 7:30 p.m: fellowship; Saturday: Picnic from 12 to 4 p.m. at Fifty Point Conservation Area; Sunday: Worship services at 9:30 a.m. and 4:30 p.m.
June 20	Wyoming District C R Singles Fellowship Picnic & Barbeque at Bridgeview Park, **Petrolia,** Ont. starting at 1 p.m. For info. call (519) 344-7097. Registration closes June 10th.
June 20	25th anniversary of **Clinton** & District Chr. School. Social starts at 1:30 p.m., evening program at 7:30 p.m. For info. call (519) 482-9995.
June 20	Annual Grunneger Picnic at Grand River Conservation Area, **Rockwood,** Ont. (on Hwy. 7 between Guelph and Acton. Starts at 10 a.m.)
June 22	Meeting to inform Dutch-Canadians about AOW pension agreements at Holland Chr. Homes, **Brampton,** Ont. (10 to 12 noon and 2:30 to 4:30 p.m.)
June 23	Meeting to inform Dutch-Canadians about AOW pension agreements at Grace CRC, **Scarborough,** Ont. from 10 to 12 noon.
June 27	"Wieringermeer Day" from 11-5 p.m. at **Moorefield** Park. For info. call A. Jongeian at (519) 482-9173.
July 1	Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, **Paris,** Ont. Starts at 11 a.m.
July 1	Kaatsen Tournament in **Paris**, Ont. Phone (519) 485-0639.
July 3-4	25th anniversary of Immanuel Chr. School, **Lethbridge,** Alta. Speaker: Rev. John Ooms. Variety program on both days. For info. call (403) 327-4223.
July 5	"The Parousia" (Christ's Second Coming) celebrated in Ebenezer CRC, **Leduc,** Alta. Watch for local announcements.
July 8	"Hollandse Dag" in the arena, 334 Metcalfe St. W., **Strathroy,** Ont. Speaker: Rev. Harry VanderWindt. Starts at 10 a.m.
July 11	"Zeeuwse Picnic" starting at 12 noon in Springbank Park (site 12), **London,** Ont. Everyone welcome!
July 18	Kaatsen Tournament in **Woodstock,** Ont. Phone (519) 485-0639.
July 22-29	International Cadet Camporee '87, held at Camp Beaverdam near **Orangeville,** Ont. Open house at Camp Beaverdam July 26 starting at 10 a.m. Lunch provided. Everyone welcome.
July 25	Organ and clarinet concert featuring organist Andre Knevel and the Dutch clarinet virtuoso Henk de Graaf. At 8 p.m. in St. Andrew's Presbyterian Church, William St., **Lindsay,** Ont.
Jul. 31 - Aug. 3	Annual ICS Conference at Niagara Christian College Campus, **Fort Erie,** Ont. Theme: "To be near God." Keynote speaker: Pastor Derk Pierik, U of T campus chaplain.
Aug. 8	Kaatsen Tournament in **Burford,** Ont. Phone (519) 485-0639.
Aug. 15	"Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between **Cambridge** and **Paris**). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.
Aug. 22	Kaatsen Tournament in **Oakville,** Ont. Phone (519) 485-0639.
Sept. 7	Kaatsen Tournament in **Stoney Creek,** Ont. Phone (519) 485-0639.
Sept. 12	Redeemer College Annual Membership Meeting & Convocation. Starts at 10 a.m. at Redeemer College, **Ancaster,** Ont.
Sept. 19	Kaatsen Tournament in **Ingersoll,** Ont. Phone (519) 485-0639.
Sept. 19	30th annual convention of the Ontario CRC School Association at E. Northumberland S. School, **Brighton,** Ont. Host: Trenton CRC. Speakers: Cele Mereness and Harvey Smit. For info. call (519) 884-6044.
Sept. 24-26	Sixth Biennial Conference on Dutch-American Studies at Trinity Christian College, **Palos Heights,** Ill. For info. contact Dr. Hendrik Sliekers at (312) 597-3000.
Oct. 3	Sixtieth anniversary and reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in Oct., 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.
Oct. 3-18	25th anniversary of the Blyth CRC, **Blyth,** Ont. For info. phone Fritz Datema at (519) 526-7202.
Oct. 24	Second annual Holy Spirit conference at Redeemer College, **Ancaster,** Ont. For info. call Gerrit Verstraete at (416) 890-3222.
Nov. 7	Dedication of the famous REIL tracker-action pipe organ in the auditorium of Redeemer College, **Ancaster,** Ont. The two-manual, 2000-pipe organ from Heerde, The Netherlands, will be played by virtuoso organist Christiaan Teeuwsen, Redeemer's new Assistant Professor of Music.
Nov. 21	Arts & Craft Festival at TDCH, **Woodbridge,** Ont.

Advertising Deadlines

Dated	Mailed	Display ad deadline	Classified deadline
Fri.June19	Tues.June16	Wed.June10-8:30a.m.	Thurs.June11-8:30a.m.
Fri.June26	Tues.June23	Wed.June17-8:30a.m.	Thurs.June18-8:30a.m.
Fri.July3	Tues.June30	Wed.June24-8:30a.m.	Thurs.June25-8:30a.m.

welcome to LAKEWOOD

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CAMPING: Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area.

Our facilities include:
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(b) natural campsites
(c) flush toilets and shower
(d) swimming in Lake Huron (300 metres); 40 x 80' swimming pool and a toddlers pool
(e) 7 km. hiking trails
(f) trim and fit exercise course
(g) children's programs
(h) dumping station
(i) Saturday special social events
(j) picnic and game area
(k) large children's playground
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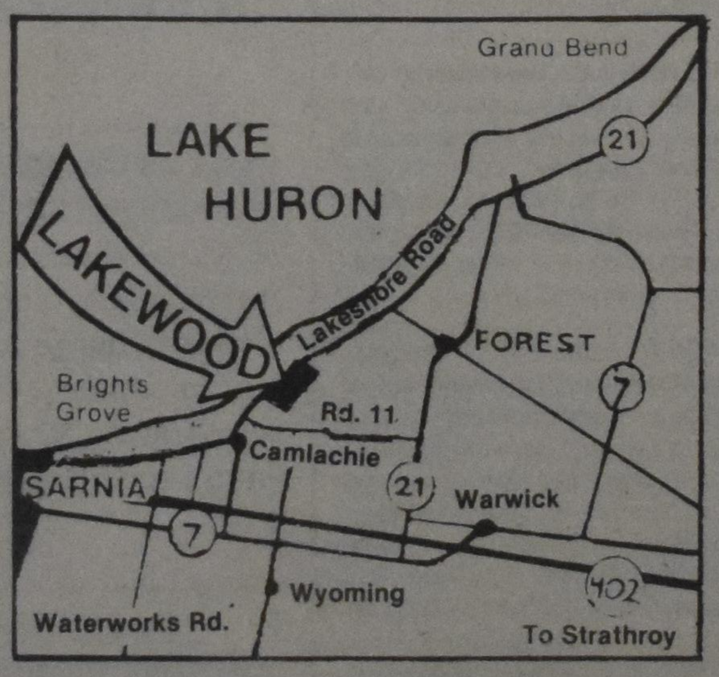


For further information contact:
Lakewood
Christian Campgrounds
R.R.5, Forest, Ontario N0N 1J0
Phone: (519) 899-4415 or (519) 337-6031

Frisian Picnic

On Wednesday, July 1, 1987, at

Pinehurst Conservation Park

on Highway 24A, in Paris, Ont.
Starting at 11 a.m.
Games and fun for everyone.

Feature

Christian education: A natural

A. Ben Harsevoort

When an orchestra plays, it is essential that fine tuning takes place. Nothing sounds worse than an untuned instrument, or an ensemble or orchestra that is not in tune.

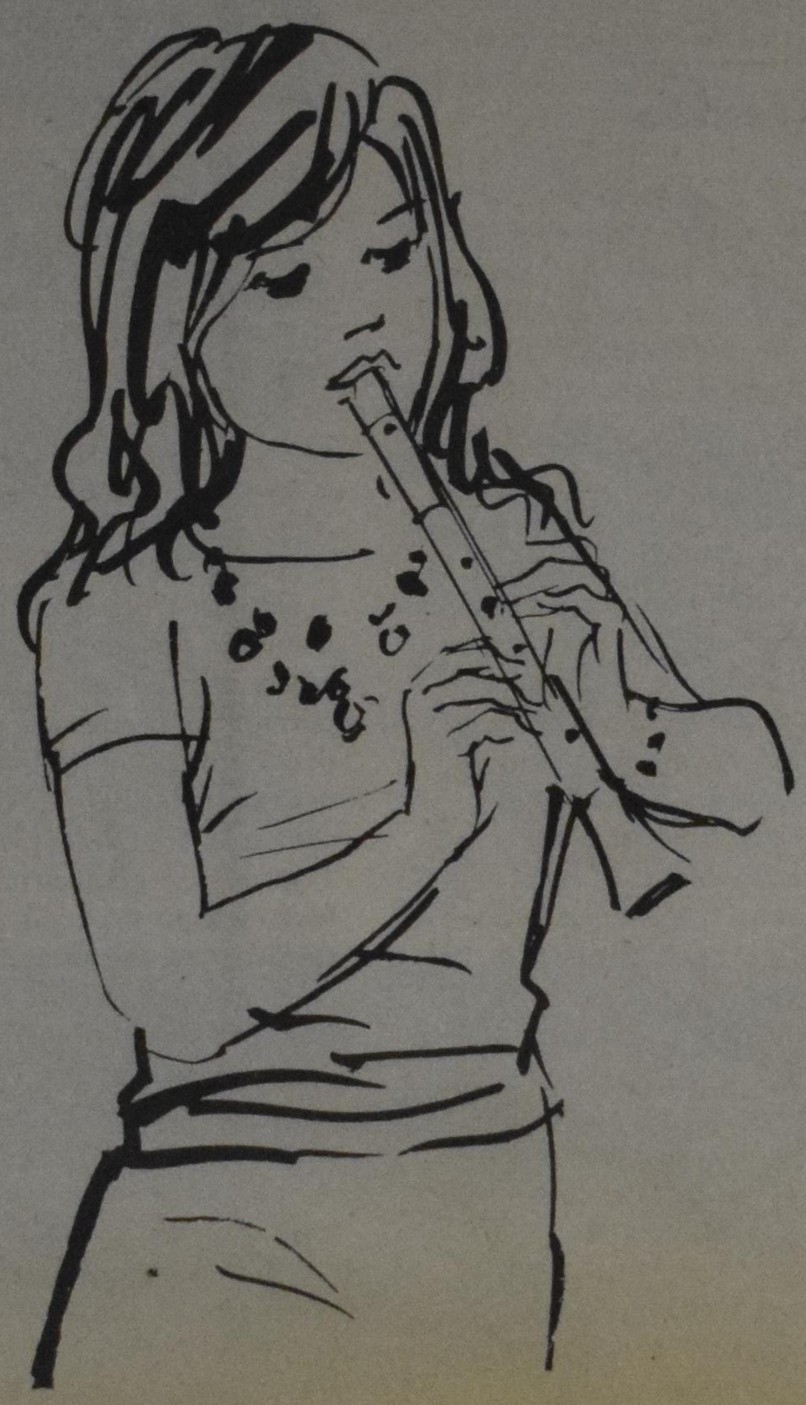
Many of us have experienced live concerts. If we arrive early enough to hear the musicians warm up, we hear a delightful mixture of various sounds emanating from the stage. Then, just before the performance is to begin, the first violinist comes in to tune the orchestra. Now all of the musicians listen carefully and tune their particular instrument to one particular note. That note is played most clearly by the oboe, and at 440 cycles per second of pure tone, essential to fine tuning an orchestra, the clear strong sound of A natural is heard. A natural is the universal note for tuning. All instruments tune to A natural.

In the beginning, God created the heavens and the earth. There was darkness, and the Spirit of God moved over creation. And God spoke, a clear strong note, an A natural, and it was light, and there was day and night, a sun, moon and stars, grass, flowers and trees, water and land, birds, fish, animals of many kinds, and man, male and female. And God saw all that He had made and behold, it was very good. All that He had made tuned itself to that first note from the Father and found its place in the full harmony of a varied and complex creation. There was harmony in all relationships, a veritable symphony of agreement.

Not all sang the same note. Each performed the cadenzas that they were created to, but all of them were in perfect harmony with the Creator's A Natural. Exquisite harmony. Many variations on a magnificent theme. All in perfect harmony. Adam and Eve walked in the garden with God in the cool of the day. In perfect harmony.

The snake suggested that this was all fine and well, if you didn't mind singing to someone else's tune. It sounded fine indeed, but, imagine, setting your own tone! Wouldn't you like to be like God and provide the starting note to tune to? Did God always intend for you to play second fiddle? Come on, B natural!

The jarring note crashed like a dropped cymbal through the garden. Its horrible echo haunted all who heard it. The B natural of disobedience disturbed the entire setting. Not only were men and woman suddenly sadly out of tune — they had totally destroyed the harmony of the piece. This overture, scarce begun, had introduced a sound so upsetting, so at cross-purposes with the announced theme, that the entire symph· ·y of symmetry was destroyed. The lamb no longer lay with the lion. Thorns and thistles raised their ugly heads. The music of the spheres ground to a halt in a cacaphony of chaos.



Are our children tuning their hearts and lives to the A natural of God's love ...

But listen, do you hear it? Through the confusion and noise of sin, do you hear what I hear? (Genesis 3:15) The A natural sounds again. That same wonderful sound that brought ordered creation out of nothing, now sounds to bring salvation out of disobedience — to bring harmony out of cacaphony. God promises that He will send salvation and that promise echoes and re-echoes throughout the Old Testament.

Only eight people heard God's A natural and were saved on an ark. A man in Ur of the Chaldeans awoke one morning to an alarm that played A natural. Pharoah was tone deaf, but Moses, despite his Egyptian rearing, had the grace of God to hear A natural. God gave us His A natural in writing, from the mountain at Sinai. He gave us His A natural in the words and persons of His prophets, priests and kings. He gave us His A natural in the person of His Son Jesus Christ — a promise fulfilled. Jesus Christ would make it possible to restore that harmony intended by the Father at creation. By His death and resurrection He would renew the created order of harmony.

God sustained His note throughout the New Testament as well. He surprised Saul of Tarsus, who was marching to the beat of quite a different drummer, with an irresistible A natural. Throughout all the noise of the Roman Empire, the clarion call of His A natural was never totally muted. John Huss burned at the stake, singing in harmony to the A natural. John Calvin was given a wonderful gift of grace in being able to discern the A natural of God and to put all areas of life in harmony with it. Johann Sebastian Bach perhaps heard it the most clearly and responded with all of his works dedicated "Soli Deo Gloria."

And what of us? Do you hear it today? Does your school attune the hearts and minds of your beloved children to the A natural of God's grace? Because, truly, the hills are alive with the sound of music — but it's a sad song out there. It's the plaintive cry of Mick Jagger singing "I can't get no satisfaction." It's the regret of realization that "I believe in yesterday," a la Paul McCartney. The boy in the bubble of Paul Simon's latest Grammy-Award-winning album is a terrified and terrifying boy. "I do believe we all will be received in Graceland ... Graceland, Memphis, Tennessee." The Boss is "Born in the U.S.A." and is the voice of its discontent youth. Who is he attuned to?

Who does the beautiful yuppie with his MBA from Harvard, driving his BMW, listening to his Blaupunkt, tune to? How do you know unless you listen?

Are you in tune? Or has the cacaphony of confusion of our electronic age dulled your sense of hearing? Does your school hear it? Is it in tune? Naturally. A naturally?

Does that mean that your school has to teach everyone to play the same tune? Do we breed conformity? Do we shape them all into one mould? Is this a one note symphony?

You know it isn't. The earth is the Lord's and *all* that is in it! He has given many gifts, but ... the same Spirit. So go ahead, be a flashy first violin. Or feel comfortable playing second string. Be a brassy trumpet, or a shy piccolo, a deep bass, a thundering timpani, a mellow cello. Take off on a fanciful flight of free melody, play some clever counterpoint, provide some sustained accompaniment, keep strict time or be syncopated, but ... BE IN TUNE!

Develop those gifts that God has generously distributed, but develop them in relation. Develop them in harmony. Develop them in response to the call of God in our lives.

Jesus tells us in John 10 that He is the Good Shepherd. The Good Shepherd calls His sheep by name and the sheep recognize His voice and follow Him. Do teachers still recognize His voice? Do their lesson plans point to that voice in the world of our time? Does that clarion call of commitment to Him come through in their lessons? Does it follow their children to the playground? Does it direct their choosing of teams and choice of games? Does it direct their use of language? Do the classrooms open up windows to the world that help us to see our responsibilities in harmony with the Word?

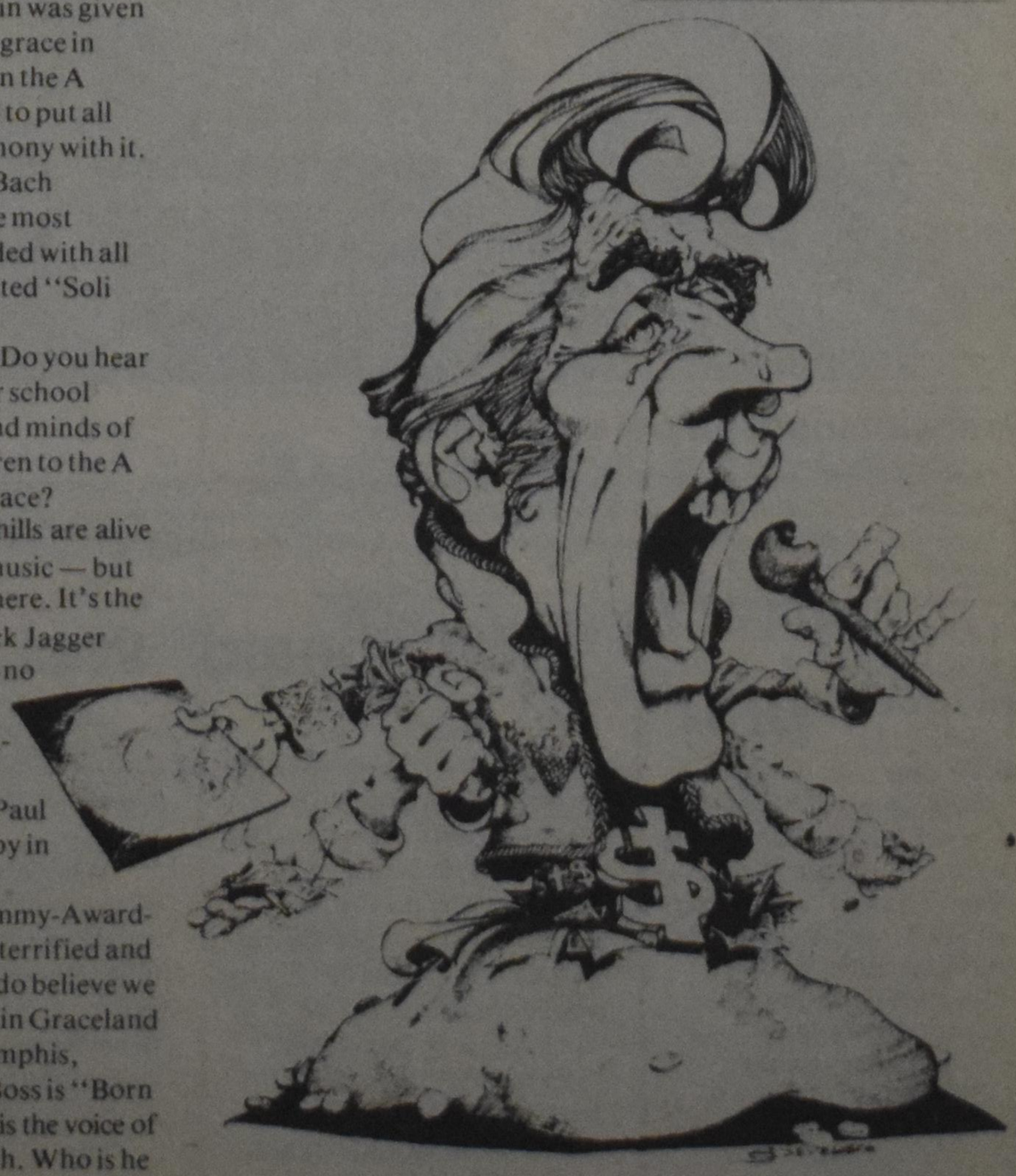
Does God's A natural fill us with such joy and wonder that we want to get closer and closer, we want to hear more and more? Once we've gotten into tune, we can discover so many rich and diverse variations on the theme. For this is no dull exercise, no monotonous études and repetitive scales and drills aimed at restricting full joy. By no means!

For if these earthly hills think that they're alive with the sound of music, we should hear it up there. There is a heavenly chorus that does not cease day and night in singing, "Holy, Holy, Holy is the Lord God Almighty, who was, and who is, and who is to come."

Yes, He is to come. And when that last trumpet sounds, what do you think it will play? A natural. Will you be ready for it? Will your school and your home and your church have prepared your children to hear that trumpet and say, "Ah, listen, they're playing my song? The voice of the Good Shepherd will sound loudly and clearly, and He will call all of His sheep by name and call them home to Him.

For I really do believe, we all will be received in Graceland.

Ben Harsevoort is the principal of the Willowdale Christian School. The above is adapted from a speech given at a celebration evening at Calvin Memorial School in St. Catharines, Ontario.



... or to the jarring disobedient tones of the secular world?

Dutch

Kommentaar met een knipoog

Herman de Jong

De Noormannen ...

"O, Heer, bevrijdt ons van de gesel der Noormannen." Dat baden vroeger de monniken in een speciaal tegen de rovende Noormannen opgesteld gebed. Nu was het ook wel erg hoor met die woeste Noormannen.

Net hadden de West-Europese landen onder koning Karel wat rust gekregen of daar verschenen ze, de ruwe roofzuchtige zeevaarders uit Scandinavië. Ze hadden het vooral op de kloosters gemunt, waar al spoedig na de invoering van het Christendom de meeste sieraden en gouden of zilveren kostbaarheden te vinden waren.

Natuurlijk was het geheim van deze rovers hun snelle, zeer zeewaardige, schepen, voorzien van enorme vierkante zeilen en roeiriemen. Door hun geringe diepgang konden zij overal aanleggen. De schepen hadden een massieve eikenhouten kiel en konden zich dus in de diepste wateren begeven. De Noormannen staken zelfs over naar Canada en Amerika, en waren dus de eerste emigranten.

Dank zij die zware kiel konden de schepen ook de last van een zware mast dragen. Laveren was trouwens niet mogelijk want het zeil zat vast aan de mast. Maar als ze hun schepen eenmaal goed in de wind hadden konden ze enorme snelheden bereiken. De kustbewoners van de Lage Landen werden wit om de neus als ze de grote rode zeilen als een dreigende wolk vanuit zee landwaards zagen stuiven.

Thuis hadden de Noormannen het niet ruim. In Denemarken was het een en al moeras, terwijl Noorwegen met zijn vele fjorden en bergen maar een woest landje was. In Zweden kon alleen het zuidelijk gedeelte gebruikt worden voor de landbouw. Waarom deze Noordelingen rond het jaar 800 ineens zo uit de band sprongen is eigenlijk niet bekend. Misschien was er een overbevolking, of zucht naar avontuur. Misschien hadden ze een voorsprong in de techniek van het varen ... ze kenden mogelijk een primitief compas. Trouwens, ieder die aan zee woont weet dat de zee trekt.

Denk nu niet dat die Noormannen zelf geen beschaving kenden. Integendeel, hun handel, ambacht en kunst waren rijk ontwikkeld. Hun literatuur over de goden en hun heldendaden zijn ook heden nog zeer bekend. Wie wel eens Noorse boeken gelezen heeft, weet ook dat het een mystiek volkje was. Onder de ruwe huidjes klopten warme harten.

★ ★ ★ ★

De eerste rooftocht gold Engeland. Op zekere dag stonden nieuwsgierige Britten langs de kust van Dorset met verbazing naar drie rode vlekjes (de zeilen waren vaak rood geverfd) op zee te kijken. Men haalde gauw de burgemeester erbij ...

Die goede man stond te trappelen van ongeduld om de zeevaarders uit verre landen te ontmoeten, want er was een overschot aan scheepjeswol destijds in Engeland en ze wilden dat spul wel es kwijt. Toen de Noormannen na herhaalde pogingen om een rustig baaitje te vinden eindelijk hun schepen op het zachte strandzand ankerden, kwam de vriendelijke burgemeester hen met uitgestoken handen tegemoet. Alhoewel zijn handen geen wapens hielden waren de rovers toch niet gerust en kapten ze eerst de handen en daarna het hoofd van de burgemeester af. De omstanders hadden het toen wel gezien en vluchtten naar hun schamele hutten. Gelukkig marcheerden de Noormannen die hutjes voorbij, want ze hadden al lang begrepen dat je daar geen schatten kon vinden, en trokken op naar het klooster Lindisfare, dat van zijn talloze schatten werd beroofd.

De overvallers uit die drie landen zaten elkaar niet in de haren, of liever gezegd in elkanders vaarwater. De Zweden stroopten de kust van Rusland af. De Noren waren betere zeelieden en staken over naar Schotland, IJsland en Groenland en Leif Ericson zelfs naar Amerika. De bewoners van de Lage Landen kregen vooral te maken met de Denen. In het jaar 911 werd door hen het koninkrijk Normandië gesticht, waar een duizend jaar later een vloot op af zou komen waarop menig Noormannetje jaloers had kunnen zijn.

★ ★ ★ ★

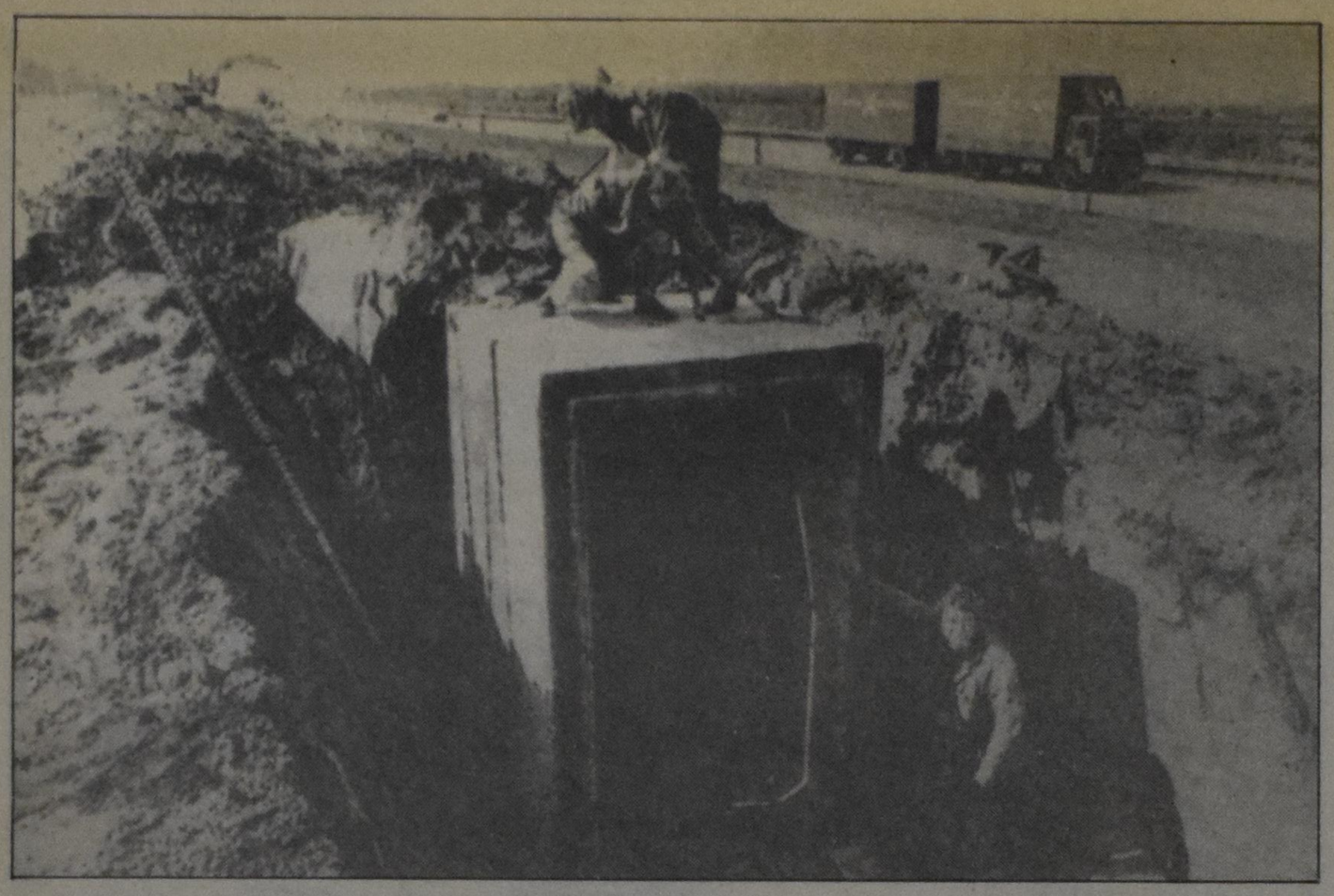
Al omstreeks 800 kwamen de eerste Noormannen naar Nederland. Bijna veertig jaar lang bleven ze langs de kust scharrelen en bleef het bij kleine schermutselingen met de Franken en Friezen. Toen werden ze driester en waagden zich verder landinwaards. Hun blik was gericht op de handelsplaats Dorestad, gelegen op de splitsing van de Oude Rijn en het Lek. Ook waagden ze zich door de mondingen van de Waddeneilanden en zetten voet aan wal in Friesland en Groningen.

Een aangetrouwde oom van mij, nu al lang overleden heette Geert Noorman. We hebben ons wel eens afgevraagd of zijn voorvaders misschien onder het rode zeil de liefelijke havenplaats Zoutkamp binnenvoeren. Oom Geert was trouwens geen ruwe man — maar dat betekent natuurlijk niets. Een duizendjarige omgang met beschaafde Groningers moet deze Noorse achterblijvers wel ten goede zijn gekomen.

Na vier fikse plundertochten verschenen de Vikingen in 1001 voor de laatste maal aan de Nederlandse kusten. Misschien was er toen al zoveel geroofd, dat de restanten niet meer de moeite waard waren. Een meer voor de hand liggende reden voor het ophouden van de rooftochten is waarschijnlijk geweest, dat het Christendom de Noorse landen veroverde. Volgens een gevonden steen in Jutland moet koning Harald de Denen hebben gekerstend. In Noorwegen gelukte het de heilige koning Olaf de Tweede een groot deel van de bevolking tot het christelijk geloof te bekeren.

Bij de zending onder de Noormannen speelden Angelsaksische zendelingen een belangrijke rol. Door de kerstening gingen de Scandinavische gebieden een eenheid met de rest van het Christelijke Europa vormen. Plundertochten kwamen nu steeds minder voor: het christelijk geloof verbood zoiets. Christenen plunderen niet; integendeel, ze geven van zichzelf en van hun aardse goederen!

Herman de Jong woont in Jordan Station, Ontario.



Overwinteringstunnel vleermuizen

ASSEN — Langs de autosnelweg A 28 nabij Beilen wordt in een geluidswal een "overwinteringstunnel" voor vleermuizen aangebracht. De betonnen ruimte in de wal, zo hoopt Rijkswaterstaat die het werk uitvoert, kan door de gevleugelde zoogdiertjes als permanente verblijfplaats worden gebruikt. Daarmee worden ze tegen uitsterven behoed, is de opinie.

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"Standbeeld" voor Drees sr.

DEN HAAG — De kunstenaar Eric Claus uit Broek in Waterland zal in opdracht van de gemeente Den Haag een kunstwerk ontwerpen ter ere van oud-premier dr. W. Drees. Het zal een plaatsje krijgen op het plein voor de raadszaal van de hofstad aan de Dagelijkse Groenmarkt. De gemeente heeft officieel laten weten een ton ter beschikking te stellen voor een "standbeeld" van Drees. Maar aan een standbeeld of een borstbeeld op een sokkel denkt de kunstenaar totaal niet, liet hij gisteren al weten.

"Ik ben al een hele tijd in alle eenzaamheid aan het schetsen, maar kan nog moeilijk uitleggen wat ik wil. Ik denk aan iets verkiezingsbordachtig. Een vrij plat open reliëf van staal of van brons met het profiel van Drees."

Volgens Claus hebben zowel de gemeente als de familie Drees enthousiast gereageerd op zijn eerste ideeën. "Maar deze uitkomst kennen ze nog niet, er zal nog wel geknokt moeten worden."

Over het beschikbare bedrag heeft Claus geen klagen. "Het is meer dan ik had verwacht. Daarmee kan ik ook nog iets aan de omgeving doen."

Het kunstwerk zal Drees in zijn zestiger jaren voorstellen en niet, zoals oorspronkelijk de bedoeling was, op jeugdige leeftijd. Dat laatste wilde Den Haag aanvankelijk, omdat Drees toen wethouder van de stad was.

Maar met de familie van de 100-jarige is nu overeengekomen de oud-premier toch op latere leeftijd te laten zien, toen hij landelijke bekendheid had verworven.

Overgenomen uit: Trouw, 24 maart 1987

Dutch

Riekske (1)

Lini R. Grol

"U hoeft niet veel te wassen," merkte Riekske vrolijk op toen ik met zeep en handdoeken op hem afkwam. "Daar boft u bij."

"Jij en ik dan zeker," gaf ik toe. "Want ik durf wedden dat jij niet erg van wassen houdt, kleine jongens en meisjes zijn er meestal niet happig op." Maar zijn grote blauwe ogen lachten vrolijk naar me op: "Ja hoor. Ik wel. We gaan elke zaterdag in bad. Eerst de kleintjes, dan ik, dan Jaap en Joris de tweeling en dan de meiden, want die zijn de grootste en moeten het water aandragen en helpen." "Hoe heten de kleintjes?" Hij was een vrolijk kereltje, zich onbewust van de ernstige brandwonden die hij had opgelopen, waardoor zijn hele bovenlijf was ingepakt. Het was zijn eerste keer in het ziekenhuis maar hij was helemaal niet verlegen en babbelde er aardig op los.

Hij ratelde vlot af: "Mieke, Trijntje en Luukje, onze baby; vader zegt de eerste echte Canadees in de familie. Ik ben bijna zes jaar," zei hij trots. "Wanneer ben je jarig?" vroeg ik terwijl ik zijn tenen waste. Hij giechelde: "Niet doen, nie kietele. Doet onze Mien ook als ze me wast." Hij gilde het uit van het lachen. Ik kon me zo voorstellen wat het voor een drukte zou zijn in dat huis met al die kinderen op bad-dag. Het kon alleen buitenaf zijn als er water moest worden aangedragen. Dus vroeg ik: "Woon je op een farm?"

Hij knikte blij: "Ja, nou, en een hele grote, we hebben kippen, varkens, geiten konijnen en een poes en een hond."

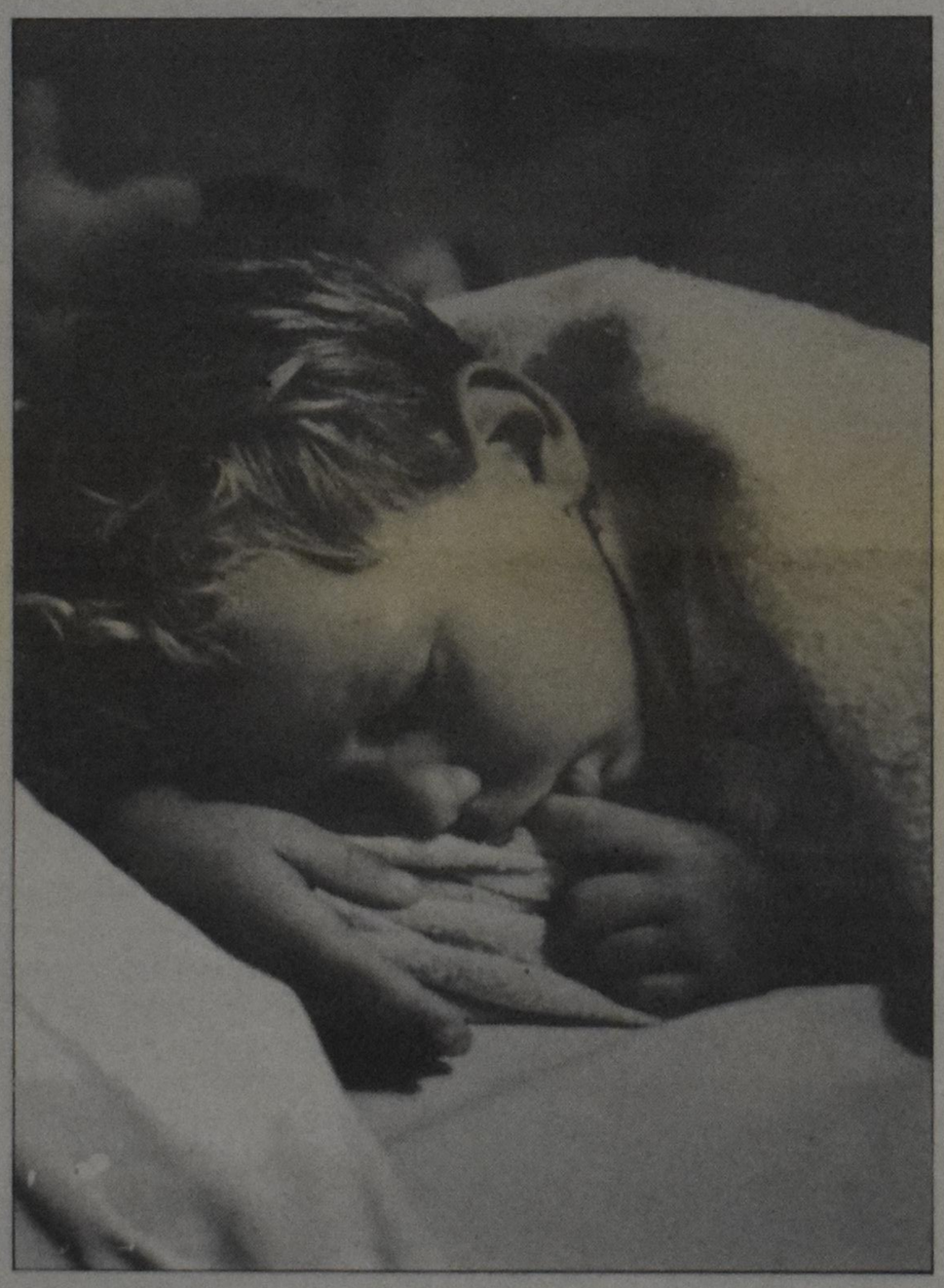
"Nou, nou, dat is heel wat. Hadden jullie in Holland ook een farm?"

Hij schudde zijn hoofd wijselijk: "Nee hoor. Daar woonden we in een straat," en voegde er vol minachting aan toe: "Nog geen kip in dat huis."

Ik begreep hieruit dat zijn ouders de droom van een farm hadden gekoesterd die hen de moed had gegeven om met acht kinderen naar Canada te emigreren. Wat een moed, dacht ik met respect, terwijl ik me de ouders voor ogen bracht met hun verweerde gezichten en handen, maar met een grote liefde voor hun kinderen en een vertrouwen in God. Ik had hen zien bidden met Riekske, voor ze hem bij mij achter lieten.

Zijn kleine handjes brachten mij terug tot de werkelijkheid: "Nursey, ik heb zo'n dorst."

"Als ik hier klaar ben zal ik je wat lekkers brengen." beloofde ik. Hij wachtte geduldig en toen ik met een grote milkshake terugkwam sloeg hij zijn handen samen in verbazing: "Allemaal voor mij?"



Het was ongewoon om zoveel vreugde te zien over een milkshake. Voor de Canadese kinderen was het zoiets gewoons. Voor Riekske was het een festijn. Zijn ogen lachten over het rietje terwijl hij langzaam genietend zoog.

Een paar jongens stonden bij de deur te kijken. Ze mochten niet binnenkomen. Toen Riekske hen gewaar werd riep hij royaal: "Wil je ook es proefe?" De twee jongens hadden met open mond naar ons staan luisteren en al verstonden ze Riekske's taaltje niet, ze erkenden het gebaar. Ze weken terug en grinnikten terwijl ze nee schudden.

Riekske keek vol ongeloof van hen naar mij: "Nou moe — ze lusten het niet." Ik streek hem over zijn verwarde bolletje: "Ach jochie, ze mogen hier niet komen, tenminste niet tot de dokter het zegt." Hij vroeg niet verder maar keek spijtig in zijn nu lege glas: "Ik zou er best nog wat van lusten. Dan een beetje verlegen en overgaand in overmoed juichte hij: "Ik lus er wel tien, wel honderd."

"Wel ja, toe maar ... waarom niet duizend als je toch bezig bent," stelde ik voor. "Hier is een autootje voor je en een doos blokken, speel daar maar even mee, straks breng ik je nog zoiets. Wat heb je liever, een milkshake zoals dit, of een ijsje?" Hij greep gretig naar het autootje en keek me wijfelend aan. Hij kon zich zeker niet voorstellen dat zoiets heerlijks zich zou herhalen: "Nou ... eh ... die milksjake is wel erg lekker."

"Goed hoor, Riekske, dan krijg je er nog een zo gauw als ik mijn kleutertjes heb gewassen en gevoerd." Toen ik zijn kamertje verliet hoorde ik hem brommend de motor aanzetten en zag ik zijn autootje over zijn tafeltje rijden. Hij was kennelijk gewend om zich alleen te vermaken. Ik knikte voldaan. Ik was trots op mijn kleine landgenootje, en liet dat ook aan mijn collega's weten die volkomen met me instemden. Het was waar, het was een lieverdje. Maar ik had nauwelijks alles klaar gelegd in de kamer ernaast voor mijn kleuters toen ik een angstig gillen hoorde: "Suster, ik moet piese ..."

Ik vloog naar hem toe. In de gang liep ik tegen Brian en Peter aan, die met een brede grijns stonden toe te kijken hoe Riekske uit het bed trachtte te klimmen, in een angstige poging om de toestand te redden.

Ik greep vlug naar het urine flesje voor het laboratorium: "Hier Riekske, doe het hier maar in."

Hij keek me aan met afgrijzen: "In een melkfles?"

"Nee jochie, dit is een flesje voor de dokter."

Hij zuchtte verlicht en vulde het flesje tot de rand, en vroeg toen lief: "Is dat genoeg?"

Terwijl ik behoedzaam het flesje in veiligheid bracht probeerde ik hem bij te brengen hoe men in het hospitaal zulke aardse dingen noemde.

"Riekske, moet je luisteren, als je een plasje moet doen noem je dat "number one," en als je een grote boodschap moet doen zeg je dat je "number two" moet doen." Hij keek me ongelovig aan; "Is dat Canadees?" wilde hij weten. Het nam een beetje meer uitleg maar hij luisterde braaf en herhaalde de zinnetjes die ik hem voorzei. Het volgende uur hoorden we hem elk ogenblik zijn nieuwe wijsheid uitroepen. Hij wist in elk geval dat zijn kreet: "'Nursey, number one," altijd wel één of andere lieve zuster bij zijn bedje bracht. Ik kon trots zijn op mijn Riekske.

Mijn collega's rapporteerden dat hij altijd: "Please" en "Thank you" zei voor alles, zij het dan met het grappig "Dutch accent."

(Wordt vervolgd)

Lini Grol schrijft engelse en hollandse verhalen. Ze is ook bedreven in knipselkunst en woont in Fonthill, Ontario.

Mijn belijden

Zo ik niet had geloofd, dat in dit moeilijk leven,
De Heer mij weg en woning had bereid,
En dat mijn naam staat in Zijn boek geschreven
Voor hoger heerlijkheid.

Zo ik niet had geloofd, dat Hij mijn tijden regelt,
En zonder Zijnen wil geen haar valt van mijn hoofd,
Zo ik niet altijd weer Zijn liefde vond bezegeld,
Zo ik niet had geloofd. Zo ik niet had geloofd!

Maar nu moet ook mijn lied Uw pad verzellen,
Verstomden in het leed, verstomden in den strijd:
Daar is een bron van kracht met onuitputb're wellen,
Daar is nog zaligheid!

Welzalig die gelooft, die teert op Gods genade,
('t Gezaaide tarwegraan komt eerst wel nietig uit
Maar klimt van kracht tot kracht, tot koest're zon zijn zade
Doet rijpen in de vreugd van ruisend oogstgeluid.)

Tot op die dag, bij strijd en nederlagen,
Of in omgloried licht, met opgeheven hoofd:
"Door U, door U alleen, om 't eeuwig welbehagen, —"
Zo ik niet had geloofd. Zo ik niet had geloofd!

Zo ik niet had geloofd, dat in dit moeilijk leven,
De Heer mij weg en woning had bereid,
En dat mijn naam staat in Zijn boek geschreven
Voor hoger heerlijkheid!

Zo ik niet had geloofd! — Richt Heer naar dat belijden
De neiging van mijn hart, de wending van mijn gang;
Zo worde eens dat lied uit overoude tijden,
Mijn zwanenzang!

G. Waanders

AOW pensioen voor Nederlanders in Canada

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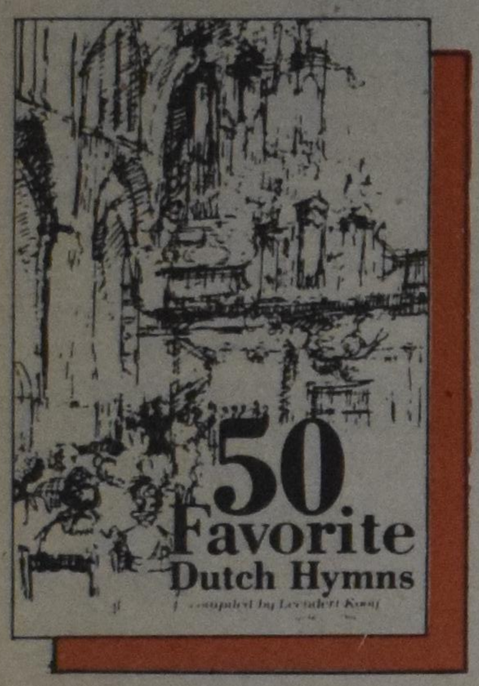

50 Favourite Dutch Hymns, compiled by Leendert Kooij, Jordan Station, Ontario: Paideia Press, 1986. 123 pages, $7.95. Reviewed by Dr. Bert Polman, Hamilton, Ontario.

This book is like a little precious jewel laid into the Dutch-Canadian mosaic. Here the reader/singer will find English translations of some familiar and loved hymns and carols from The Netherlands, with music.

The most important treasures in this collection are the Dutch Christmas carols. These constitute about half the book. Some examples are: "Through darkest clouds" ("Daar is uit 's werelds duist're wolken"), "Glory to God" ("Eere zij God"), "Come behold in awe and wonder" ("Komt verwondert U hier mensen"), "Welcome dear Lord Jesus" ("Nu zijt wellekome"), "Wondrous light" ("Vol van pracht"), and "One evening the shepherds were keeping" ("De herdertjes lagen bij nachte").

The remaining content of this book is a somewhat curious but delightful mixture of songs. Here we find an Easter carol, "A glorious tune" ("Daar juicht een toon") and other Dutch songs such as "You will I thank" (" 'k Wil U O God mijn dank betalen") and "In the good ship of our Captain" ("Scheepje onder Jesus hoede"), several originally-German chorales (including "Now thank we all our God"), "O Canada" with four stanzas and three Genevan psalm tunes (Ps. 47, 122, 150), to give just a few examples.

Leendert Kooij not only compiled this collection but also prepared many of the English translations himself and arranged most of the four-part harmonizations. A few texts are his own verse, not translations. The quality of the translations is quite acceptable, with good use of rhyme and English accents which fit the music. The musical settings were transposed to lower keys to enable these songs to be sung with ease by anyone.

Cor Dral, a Dutch artist, provided the 50 drawings which grace this book. Unfortunately, there is no index of the Dutch titles of many of the lyrics, and there is a questionable use of the copyrighted tune "Edelweis" which should be corrected in another printing.

Kooij is well-known throughout Ontario as the conductor of the Ontario Christian Music Assembly and has used some of the songs in this book with his musicians and audiences. Now they are available to everyone! Anyone with an interest in Dutch hymns and carols with English translations will want to get this book. It will be useful in churches, schools and societies. Sing your hearts out! ("uit volle borst!")

Israel

A modern day overview

View the Land, Anne Dexter, Bridge Publishing, Inc., South Plainfield, NJ, 1986. Reviewed by Rem Kooistra.

Anne Dexter, who has worked with *The Church's Ministry to the Jews* for 12 years (1965-1977) has given us a very informative book in her *View the Land*. She worked in Stella Carmel, an Anglican conference centre atop Mount Carmel. From there she enjoyed a panoramic view of the land of Israel. That view undoubtedly inspired her to the title of the book.

In its six sections the book deals with political, economical, sociological, ecclesiastical and theological aspects of modern Israel. I enjoyed especially section IV. "A Religious Mosaic," dealing with the three great monotheistic religions which meet in Israel, often clash but at times also show beautiful scenes of reconciliation.

Diverse meeting place

Israel is that small country — no larger in size than The Netherlands — where three continents touch each other: Europe, Asia and Africa. Here also Christians, Muslems and Jews meet. And not only do they meet as three different religions, but they meet in all their diversities. The Jews are divided into Orthodox and non-orthodox. The Orthodox with their long black coats and dangling side-curls are again divided into "numerous small groups." The rest is divided between Ashkenazim and Sephardim: groups whose history is described by James Michener in his *The Source*.

The Ashkenazim have their origin in Germany and the Sephardim in Spain. Both groups accept the Torah and the Talmud as their guiding authority, but the interpretation differs. Another group originated in Europe in the beginning of the eighteenth century: the *Hassidim*. These too are divided: some groups promote Zionism, others condemn it. The Muslims likewise are divided into "orthodox" (the Sunnis) and "the less orthodox" whom you might call hetero-orthodox. Then there are some sects as the Druze and the Bahai, who now have their centre and gold-domed temple in Haifa.

Finally there are the Christians: it seems that all churches somehow want to be represented on the soil where Jesus once walked. The Orthodox are divided into Syrian and Coptic orthodox, furthermore there are the Greek Orthodox and the Greek Catholics and, of course, the Roman Catholics. Among the Protestants you find Anglicans, Lutherans, Baptists, Presbyterians, Pentecostals, Mennonites, Brethren and the Church of the Nazarene plus various independent societies and groups.

You see in this book how interesting it must be to live in Jerusalem and to become involved in the religious dialogues which continually take place there.

Christian Jews and Arabs

The main purpose of the book, however, is to tell and inform us about Jews and Arabs who follow Jesus. Jews who accept Jesus as their Saviour are faced with an identity crisis. Is a Jewish Christian still a Jew? Is there a place for him in Israel, e.g. in the army, in politics and education? Will his fellow Jews trust him or harass him? Will Jewish "churches" be protected by Jewish police? It is interesting that the author tells us that Christian Jews wish to be called Hebrew Christians or rather Messianic Jews. Should Messianic Jews worship on Sunday or on Saturday?

Anne Dexter does not tell us about Nes Ammim, which was established by the Dutch and the Germans; but she informs us extensively about the work of the UCCI (the United Christian Council in Israel) and about that of ITAC (the Israel Trust of the Anglican Church) with its centres in Jerusalem (Christ's Church), in Tel Aviv (Immanuel House) and in Haifa on the Carmel (Stella Carmel).

This is a very informative book: a good *vademecum* for today's visitor of Israel. The last chapter giving us a "prophetic perspective" is pre-millennialistic.

Some kind of bibliography and especially an index of topics would have added much to the value of this well-researched book.

Friends of God

Wayne Brouwer

Wait for the gift

On one occasion, while He was eating with them, He gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit." **(Acts 1:4-5)**

Some have characterized military training with the brief phrase: "Hurry up and wait!"

It takes much more discipline to truly wait than it does to be busy "hurrying up." Ask any child who is eyeing a package under a Christmas tree. Ask any teen who hopes for a date with that special person at the prom that is still *ages* away. Ask any mother during the last week of an overdue pregnancy, or the father who paces the hospital corridor.

The eyes of the disciples were beginning to find focus on the glory and power and success of the Kingdom of God. (vs. 3) It seemed that they were to be included in a smashing good time as they wielded the swords of the new age introduced by Jesus. At another time they had felt something of this, and the news reports showed Satan in full retreat from heaven's gates. (Luke 10:1-24) And now they were armed with new insights, as well as Jesus' defeat of Satan's ally, death! How much more ready they were for battle now, even to an all-out assault on hell itself!

And then the first command was given: "Wait!" Dropped like a grenade in the middle of a love feast (remember, Jesus didn't *have* to eat, but *chose* to do so for the sake of His friends), it threw a wet blanket over the smoldering passions that urged them on.

The reason became clear, though, as Jesus continued: *When John baptized you, you made a tremendous commitment. His preaching goaded you into an emotional response of devotion, sealed in the cleansing symbol of the waters of washing. But how long did your energies last? Where were your great promises on the battlefield of my dark hours? Could the fires of passion keep you awake to pray, or give you courage to stand, or even commitment to circle one another with the strength of fellowship?*

Something more will be needed, or the fun of this hour will fade in the fickleness of feelings flung feebly into the fray. Wait till I've given you a part of me living on inside of your very selves. And the waters that flow will not leave you with a soggy head, dampening your desires, but will flood out of your lives from the fountain within. (see John 7:37-39)

Wait for the gift!

Wayne Brouwer is pastor of the First Christian Reformed Church of London, Ontario.

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